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PARADISE

LOST.

684 . d . 32

— every greatly amiable muse
Of elder ages in thy Milton met ;
His was the treasure of two thousand years,
Seldom indulged to man ; a god-like mind,
Unlimited, and various, as his theme ;
Astonishing as Chaos ; as the bloom
Of blowing Eden fair ; soft as the talk
Of our grand Parents, and as Heaven sublime.

THOMSON.

PARADISE

L O S T,

A

P O E M

I N

T W E L V E B O O K S.

THE AUTHOR

J O H N M I L T O N.

ACCORDING TO THE AUTHOR'S LAST
EDITION, IN THE YEAR 1672.

G L A S G O W,

PRINTED AND SOLD BY R. & A. FOULIS
PRINTERS TO THE UNIVERSITY.
M. D C C. L.

2

PARADISE

LOST

POEM



ACCORDING TO THE AUTHOR'S LAST
EDITION, IN THE YEAR 1872.

GLASGOW

PRINTED AND BOUND BY J. W. B. BELL
PRINTERS TO THE UNIVERSITY
M.D.C.C.L.

THE VERSE.

THE measure is English heroic verse without rime, as that of Homer in Greek, and Virgil in Latin; rime being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter and lame meeter; grac't indeed since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse than else they would have expressed them. Not without cause therefore some both Italian and Spanish poets of prime note have rejected rime both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learn'd ancients both in poetry and all good oratory. This neglect then of rime so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteem'd an

example set, the first in English, of ancient liberty, recover'd to heroic poem, from the troublesome and modern bondage of riming.

THE ARGUMENTS.

THE ARGUMENT OF THE FIRST BOOK.

THE first book proposes first in brief the whole subject, man's disobedience, and the loss thereupon of paradise wherein he was plac't: then touches the prime cause of his fall, the serpent, or rather satan in the serpent; who revolting from god, and drawing to his side many legions of angels, was by the command of god driv'n out of heaven with all his crew into the great deep. which action past over, the poem hasts into the midst of things, presenting satan with his angels now fallen into hell, described here, not in the center (for heav'n and earth may be suppos'd as yet not made, certainly not yet accurst) but in a place of utter darkness, fitliest call'd chaos: here satan with his angels lying on the burning lake, thunderstruck and astonisht, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. satan awakens all his legions, who lay till then in the same manner confounded; they rise, their numbers, array of battel, their chief leaders nam'd, according to the idols known afterwards in canaan and the countries adjoining, to these satan directs his speech, comforts them with hopes yet of regaining heav'n, but tells them lastly of a new world, and new kind of creature to be created, according to an ancient prophesie, or report in heaven; for that angels were long before this visible

THE ARGUMENTS.

creation, was the opinion of many ancient fathers, to find out the truth of this prophesie, and what to determine thereon he refers to a full council. what his associates thence attempt. pandæmonium the palace of satan rises, suddenly built out of the deep : the infernal peers there sit in council.

THE ARGUMENT OF THE SECOND BOOK.

THE consultation begun, satan debates whether another battle be to be hazarded for the recovery of heaven : some advise it, others dissuade : a third proposal is prefer'd, mention'd before by satan, to search the truth of that prophesie or tradition in heav'n concerning another world, and another kind of creature equal or not much inferiour to themselves, about this time to be created : their doubt who shall be sent on this difficult search : satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways and to several employments, as their inclinations lead them, to entertain the time till satan return. He passes on his journey to hell gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulph between hell and heav'n ; with what difficulty he passes through, directed by chaos, the power of that place, to the sight of this new world which he sought.

THE ARGUMENT OF THE THIRD BOOK.

GOD sitting on his throne sees satan flying towards this world, then newly created ; shews him to the son who sat at his right hand ; foretells the success of satan in perverting mankind ; clears

THE ARGUMENTS.

his own justice and wisdom from all imputation, having created man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did satan, but by him seduc't. The son of god renders praises to his father for the manifestation of his gracious purpose towards man; but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice; man hath offended the majesty of god by aspiring to god-head, and therefore with all his progeny devoted to death must dye, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The son of god freely offers himself a ransom for man: the father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the angels to adore him; they obey, and hymning to their harps in full quire, celebrate the father and the son. Mean while satan alights upon the bare convex of this world's outermost orb; where wandring he first finds a place since called the lyombo of vanity; what persons and things fly up thither; thence comes to the gate of heaven, describ'd ascending by stairs, and the waters above the firmament that flow about it: his passage thence to the orb of the sun; he finds there vriel the regent of that orb, but first changes himself into the shape of a meaner angel; and pretending a zealous desire to behold the new creation and man whom god had plac't here, inquires of him the place of his habitation, and is directed; alights first on mount niphates.

THE ARGUMENTS.

THE ARGUMENT OF THE FOURTH BOOK.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against god and man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden to look about him. The garden describ'd; satan's first sight of Adam and Eve, his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while, to know further of their state by some other means. Mean while Uriel descending on a sun-beam warns Gabriel, who had in charge the gate of paradise, that some evil spirit had escap'd the deep, and past at noon by his sphere in the shape of a good angel down to paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve, discourse of going to their rest: their bower describ'd; their evening worship. Gabriel drawing forth his bands of night-watch to walk the round of paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers, prepares resistance, but hindered by a sign from heav'n, flies out of paradise.

THE ARGUMENTS.

THE ARGUMENT OF THE FIFTH BOOK.

MORNING approach't, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day labours: their morning hymn at the door of their bower. God to render man inexcusable, sends Raphael to admonish him, of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adam's request what that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a seraph, who in argument, dissuades and opposes him, then forsakes him.

THE ARGUMENT OF THE SIXTH BOOK.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight describ'd: Satan and his powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder; but they at length pulling up mountains overwhelm'd both the force and machines of Satan: yet the tumult not so ending, God on the third day sends Messiah his son,

THE ARGUMENTS.

for whom he had reserv'd the glory of that victory: He in the power of his father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them unable to resist towards the wall of heaven; which opening, they leap down with horreur and confusion into the place of punishment prepar'd for them in the deep: messiah returns with triumph to his father.

THE ARGUMENT OF THE SEAVENTH BOOK.

RAPHAEL at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of satan and his angels out of heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his son with glory and attendance of angels to perform the work of creation in six days: the angels celebrate with hymns the performance thereof, and his reascension into heaven.

THE ARGUMENT OF THE EIGHTH BOOK.

ADAM inquires concerning celestial motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain raphael, relates to him what he remember'd since his own creation, his placing in paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the angel thereupon; who after admonitions repeated departs.

THE ARGUMENT OF THE NINTH BOOK.

SATAN having compassed the earth, with meditated guile returns as a mist by night into paradise, en-

THE ARGUMENTS.

ters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone: Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make tryal of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondring to hear the serpent speak, asks how he attain'd to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: the serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

THE ARGUMENT OF THE TENTH BOOK.

MAN's transgression known, the guardian angels forsake paradise, and return up to heaven to approve their vigilance, and are approv'd, God declaring that the entrance of satan could not be by

THE ARGUMENTS.

them prevented. He sends his son to judge the transgressors, who descends and gives sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the gates of hell, by wondrous sympathie feeling the success of satan in this new world, and the sin by man there committed, resolve to sit no longer confin'd in hell, but to follow satan their sire up to the place of man: to make the way easier from hell to this world to and fro, they pave a broad high way or bridge over chaos, according to the track that satan first made; then preparing for earth, they meet him proud of his success returning to hell; their mutual gratulation. satan arrives at pandæmonium, in full assembly relates with boasting his success against man; instead of applause is entertain'd with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of sin and death; god foretells the final victory of his son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition heavily bewailes, rejects the condolment of eve; she persists and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent wayes which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent, and exhorts her with him to seek peace of the offended deity, by repentance and supplication.

THE ARGUMENTS.

THE ARGUMENT OF THE ELEVENTH BOOK.

THE son of God presents to his father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the angel leads him up to a high hill, sets before him in vision what shall happen till the flood.

THE ARGUMENT OF THE TWELTH BOOK.

THE angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that seed of the woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and recomforted by these relations and promises descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise; the fiery sword waving behind them, and the cherubim taking their stations to guard the place.

THE ARGUMENT

THE ARGUMENT ON THE LEFT HAND BOOK
The first of the two books of the Bible is the
book of Genesis. It contains the history of the
world from the beginning to the time of
Moses. It is divided into two parts: the first
part contains the history of the world from
the beginning to the time of Noah; the second
part contains the history of the world from
the time of Noah to the time of Moses.

THE ARGUMENT ON THE RIGHT HAND BOOK
The second of the two books of the Bible is the
book of Exodus. It contains the history of the
Israelites from the time of Moses to the time
of David. It is divided into two parts: the first
part contains the history of the Israelites from
the time of Moses to the time of David; the
second part contains the history of the
Israelites from the time of David to the time
of Solomon.

PARADISE LOST.

BOOK I.

OF man's first disobedience, and the fruit
of that forbidden tree, whose mortal taste
brought death into the world, and all our woe,
with loss of Eden, till one greater man
restore us, and regain the blissful seat,
sing heav'nly muse, that on the secret top
of oreb, or of sinai, didst inspire
That shepherd, who first taught the chosen seed,
in the beginning how the heav'ns and earth
rose out of chaos: or if sion hill
Delight thee more, and siloa's brook that flow'd
Fast by the oracle of God; I thence
invoke thy aid to my adventrous song
That with no middle flight intends to soar
Above th' Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou O spirit, that dost prefer
Before all temples th' upright heart and pure,
Instruct me, for thou know'st; thou from the first
wast present, and with mighty wings outspread
Dove-like satst brooding on the vast abyss
And mad'st it pregnant: what in me is dark
illumine, what is low raise and support;
That to the highth of this great argument
I may assert eternal providence,
And justify the ways of God to men.
SAY first, for heav'n hides nothing from thy view
Nor the deep tract of hell, say first what cause
Mov'd our grand parents in that happy state,
Favour'd of heav'n so highly, to fall off

From their creator, and transgress his will
For one restraint, lords of the world besides?
who first seduc'd them to that foul revolt?
Th' infernal serpent; he it was whose guile
stir'd up with envy and revenge, deceiv'd
The mother of mankind, what time his pride
Had cast him out from heav'n, with all his host
Of rebel angels, by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equal'd the most high,
if he oppos'd; and with ambitious aim
Against the throne and monarchy of God
Rais'd impious war in heav'n and battle proud
with vain attempt. Him the almighty power
Hurl'd headlong flaming from th' ethereal skie
with hideous ruine and combustion down
To bottomless perdition, there to dwell
in adamant chains and penal fire,
who durst defie th' Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquisht, rowling in the fiery gulph
confounded though immortal: but his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his baleful eyes
That witness'd huge affliction and dismay,
Mixt with obdurate pride and stedfast hate:
At once as far as angels kenn he views
The dismal situation waste and wilde,
A dungeon horrible, on all sides round
As one great furnace flam'd, yet from those flames
No light, but rather darkness visible
serv'd only to discover sights of woe,

Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes
 That comes to all; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd:
 Such place eternal justice had prepar'd
 For those rebellious, here their prison ordain'd
 In utter darkness, and their portion set
 As far remov'd from God and light of heav'n
 As from the center thrice to the utmost pole.
 O how unlike the place from whence they fell!
 There the companions of his fall, o'whelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns, and weltring by his side
 One next himself in power, and next in crime,
 Long after known in Palestine, and nam'd
 Beelzebub. To whom th' arch-enemy,
 And thence in heav'n call'd satan, with bold words
 Breaking the horrid silence thus began.
 IF thou see'st he; but o how fall'n! how chang'd
 From him, who in the happy realms of light
 Cloth'd with transcendent brightness didst outshine
 Myriads though bright: if he whom mutual league,
 United thoughts and counsels, equal hope
 And hazard in the glorious enterprise,
 Join'd with me once, now misery hath join'd
 In equal ruin: into what pit thou seest
 From what highth fall'n, so much the stronger prov'd
 He with his thunder: and till then who knew
 The force of those dire arms? yet not for those,
 Nor what the potent victor in his rage
 Can else inflict, do I repent or change,
 Though chang'd in outward lustre; that fixt mind
 And high disdain, from sense of injur'd merit,



That with the Mightiest rais'd me to contend,
And to the fierce contention brought along
Innumerable force of spirits arm'd
That durst dislike his reign, and me preferring,
His utmost power with adverse power oppos'd
In dubious battle on the plains of heav'n,
And shook his throne. what though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield:
And what is else not to be overcome?
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deifie his power,
Who from the terrour of this arm so late
Doubted his empire, that were low indeed,
That were an ignominy, and shame beneath
This downfall; since by fate the strength of Gods
And this empyreal substance cannot fail,
since through experience of this great event
In arms not worse, in foresight much advanc'd,
we may with more successful hope resolve
To wage by force or guile eternal war
Irreconcilable, to our grand foe,
who now triumphs, and in th' excess of joy
sole reigning holds the tyranny of heav'n.
so spoke th' apostate angel, though in pain,
vaunting aloud, but rackt with deep despair:
And him thus answer'd soon his bold compeer.
O prince, o chief of many throned powers,
That led th' imbattell'd seraphim to warr
Under thy conduct, and in dreadful deeds
Fearless, endanger'd heav'n's perpetual king;
And put to proof his high supremacy,

whether upheld by strength, or chance, or fate,
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat
 Hath lost us heav'n, and all this mighty host
 In horrible destruction laid thus low,
 As far as gods and heav'nly essences
 can perish: for the mind and spirit remains
 invincible, and vigour soon returns,
 Though all our glory extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our conqueror, (whom I now
 of force believe almighty, since no less
 Than such could have o'erpow'rd such force as ours)
 Have left us this our spirit and strength intire
 strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 or do him mightier service as his thralls
 By right of war, what e'er his business be
 Here in the heart of hell to work in fire,
 or do his errands in the gloomy deep;
 what can it then avail though yet we feel
 strength undiminisht, or eternal being
 To undergo eternal punishment?
 whereto with speedy words th' arch-fiend reply'd.
 FALL'N cherub, to be weak is miserable
 Doing or suffering: but of this be sure,
 To do ought good never will be our task,
 But ever to do ill our sole delight,
 As being the contrary to his high will
 whom we resist. if then his providence
 out of our evil seek to bring forth good,
 our labour must be to pervert that end,
 And out of good still to find means of evil;
 which oft times may succeed, so as perhaps

shall grieve him, if I fail not, and disturb
His inmost councils from their destin'd aim.
But see the angry victor hath recall'd
His ministers of vengeance and pursuit
Back to the gates of heav'n : the sulphurous hail
Shot after us in storm, o'reblown hath laid
The fiery furge, that from the precipice
Of heav'n receiv'd us falling, and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep.
Let us not slip th' occasion, whether scorn,
Or satiate fury yield it from our foe.
seest thou yon dreary plain, forlorn and wilde,
The seat of desolation, void of light,
save what the glimmering of these livid flames
casts pale and dreadful? thither let us tend
From off the tossing of these fiery waves,
There rest, if any rest can harbour there,
And reassembling our afflicted powers,
consult how we may henceforth most offend
our enemy, our own loss how repair,
How overcome this dire calamity,
what reinforcement we may gain from hope,
if not what resolution from despair.
THUS satan talking to his nearest mate
with head up-lift above the wave, and eyes
That sparkling blaz'd, his other parts besides,
Prone on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian, or earth-born, that warr'd on jove,
Briareos or Typhon, whom the den
By ancient Tarsus held, or that sea-beast

Leviathan, which God of all his works
 created hugest that swim the ocean stream:
 Him haply slumbering on the Norway foam,
 The pilot of some small night-founder'd skiff,
 Deeming some island, oft, as seamen tell,
 With fixed anchor in his skaly rind,
 Moors by his side under the lee, while night
 Invests the sea, and wished morn delays:
 so stretcht out huge in length the arch-fiend lay,
 chain'd on the burning lake, nor ever thence
 Had ris'n or heav'd his head, but that the will
 And high permission of all-ruling heaven
 Left him at large to his own dark designs,
 That with reiterated crimes he might
 Heap on himself damnation, while he sought
 Evil to others, and enrag'd might see
 How all his malice serv'd but to bring forth
 Infinite goodness, grace and mercy shew'n
 on man by him seduc'd, but on himself
 Treble confusion, wrath and vengeance pour'd.
 Forthwith upright he rears from off the pool
 His mighty stature; on each hand the flames
 Driv'n backward slope their pointing spires and rowld
 in billows, leave i' th' midst a horrid vale.
 Then with expanded wings he steers his flight
 Aloft, incumbent on the dusky air
 That felt unusual weight, till on dry land
 He lights, if it were land that ever burn'd
 with solid, as the lake with liquid fire;
 And such appear'd in hue, as when the force
 of subterranean wind transports a hill
 Torn from Pelorus, or the shatter'd side
 of thundring ætna, whose combustible
 and fewel'd intrals thence conceiving fire,

sublim'd with mineral fury, aid the winds,
And leave a singed bottom all involv'd
with stench and smoak: such resting found the sole
of unblest feet. Him followed his next mate,
Both glorying to have scap't the stygian flood
As gods, and by their own recover'd strength,
Not by the sufferance of supernal power.
Is this the region, this the soil, the clime,
said then the lost arch-angel, this the seat
That we must change for heav'n, this mournful gloom
For that celestial light? be it so, since he
who now is sov'rain can dispose and bid
what shall be right: farthest from him is best
whom reason hath equal'd, force hath made supream
Above his equals. Farewell happy fields,
where joy for ever dwells: hail horrors, hail
infernal world, and thou profoundest hell
Receive thy new possessor: one who brings
A mind not to be chang'd by place or time.
The mind is its own place, and in itself
can make a heav'n of hell, a hell of heav'n.
what matter where, if I be still the same,
And what I should be, all but less than he
whom thunder hath made greater? here at least
we shall be free; th' almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure, and in my choice
To reign is worth ambition tho' in hell:
Better to reign in hell, than serve in heav'n.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss,
Lye thus astonisht on th' oblivious pool,
And call them not to share with us their part
In this unhapy mansion, or once more

with rallied arms to try what maybe yet
 regain'd in heav'n, or what more lost in hell?
 so satan spake, and him beelzebub
 thus answer'd. Leader of those armies bright,
 which but th' omnipotent none could have foyl'd,
 if once they hear that voice, their liveliest pledge
 of hope in fears and dangers, heard so oft
 in worst extreams, and on the perilous edge
 of battle when it rag'd, in all assaults
 Their surest signal, they will soon resume
 New courage and revive, though now they ly
 groveling and prostrate on yon lake of fire,
 As we erewhile, astounded and amaz'd,
 No wonder, fall'n such a pernicious highth.
 HE scarce had ceas'd when the superiour fiend
 was moving toward the shoar; his pondrous shield
 ethereal temper, massy, large and round,
 behind him cast; the broad circumference
 hung on his shoulders like the moon, whose orb
 Through optic glass the Tuscan artist views
 At ev'ning from the top of Fesole,
 or in valdarno, to descry new lands,
 Rivers or mountains in her spotty globe.
 His spear, to equal which the tallest pine
 Hewn on Norwegian hills, to be the mast
 of some great admiral, were but a wand,
 He walkt with to support uneasy steps
 over the burning marle, not like those steps
 on heaven's azure, and the torrid clime
 smote on him sore besides, vaulted with fire;
 wathless he so endur'd, till on the beach
 of that inflamed sea, he stood and call'd
 his legions, angel forms, who lay intrans't
 thick as autumnal leaves that strow the brooks

In vallombrosa, where th' Etrurian shades
High overarch't imbrow; or scatter'd sedge
Afloat, when with fierce winds Orion arm'd
Hath vext the red sea coast, whose waves o'rethrew
Busts and his Memphian chivalry,
while with perfidious hatred they pursu'd
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses
And broken chariot wheels; so thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow deep
of hell resounded. Princes, potentates,
warriors, the flower of heav'n, once yours, now lost,
If such astonishment as this can seize
eternal spirits; or have ye chos'n this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of heav'n?
or in this abject posture have ye sworn
To adore the conquerour, who now beholds
cherub and seraph rowling in the flood
with scatter'd arms and ensigns, till anon
His swift pursuers from heav'n gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulph.
Awake, arise, or be for ever fall'n.
THEY heard, and were abasht, and up they sprung
Upon the wing, as when men wont to watch
on duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
in which they were, or the fierce pains not feel;

yet to their general's voice they soon obey'd
Innumerable. As when the potent rod
of Amram's son in Egypt's evil day
wav'd round the coast, up call'd a pitchy cloud
of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile:
so numberless were those bad angels seen
hovering on wing under the cope of hell
'Twixt upper, nether, and surrounding fires;
Till, as a signal giv'n, th' uplifted spear
of their great sultan waving to direct
their course, in even ballance down they light
on the firm brimstone, and fill all the plain;
A multitude, like which the populous north
pours never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
came like a deluge on the south, and spread
beneath Gibraltar to the Lybian sands.
Forthwith from every Squadron and each band
The heads and leaders thither haste where stood
their great commander; godlike shapes and forms
excelling human, princely dignities,
And powers that erst in heaven sat on thrones;
Though of their names in heav'nly records now
be no memorial, blotted out and raz'd
by their rebellion, from the books of life.
Nor had they yet among the sons of Eve
got them new names, till wandring o'er the earth,
Through God's high sufferance for the trial of man,
by falsities and lies the greatest part
of mankind they corrupted to forsake
God their creator, and th' invisible
glory of him that made them, to transform

oft to the image of a brute, adorn'd
with gay religions full of pomp and gold,
And devils to adore for deities;
Then were they known to men by various names,
And various idols, through the heathen world.
say, muse, their names then known, who first, who last,
rouz'd from the slumber, on that fiery couch,
At their great emperor's call, as next in worth,
came singly where he stood on the bare strand,
while the promiscuous croud stood yet aloof?
The chief were those who from the pit of hell
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, gods ador'd
Among the nations round, and durst abide
jehovah thundring out of sion, thron'd
between the cherubim; yea, often plac'd
within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites, and solemn feasts profan'd,
And with their darkness durst affront his light.
first moloch, horrid king besmear'd with blood
of human sacrifice, and parents tears,
though for the noise of drums and timbrels loud
Their childrens cries unheard, that past through fire
To his grim idol. Him the ammonite
worshipt in rabba and her watry plain,
In argob and in basan, to the stream
of utmost arnon. Nor content with such
Audacious neighbourhood, the wisest heart
of solomon he led by fraud to build
his temple right against the temple of god
on that opprobrious hill, and made his grove
The pleasant vally of hinnon, tophet thence

And black gehenna call'd, the type of hell.
Next chemos, th' obscene dread of Moab's sons,
From Aroar to Nebo, and the wild
of southmost Abarim; in Hesebon
And Horonaim, seon's realm, beyond
The flowry dale of sibma clad with vines,
And Eleale to th' Asphaltick pool.
Peor his other name, when he entic'd
Israel in sittim on their march from Nile
To do him wanton rites, which cost them woe,
Yet thence his lustful orgies he enlarg'd
Even to that hill of scandal, by the grove
of Moloch homicide, lust hard by hate;
Till good Josiah drove them thence to hell.
With these came they, who from the bordering flood
of old Euphrates to the brook that parts
Egypt from syrian ground, had general names
of Baalim and Ashtaroth, those male,
These feminine. for spirits when they please
can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not ty'd or manac'd with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they chuse
Dilated or condens't, bright or obscure,
can execute their airy purposes,
And works of love or enmity fulfill.
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads as low
Bow'd down in battle, sunk before the spear
of despicable foes. with these in troop
came Asstoreth, whom the Phoenicians call'd

Astarte, queen of heav'n, with crescent horns;
To whose bright image nightly by the moon
sidonian virgins paid their vows and songs,
In sion also not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious king, whose heart though large,
beguil'd by fair idolatresses, fell
To idols foul. Thammuz came next behind,
whose annual wound in Lebanon allur'd
The syrian damsels to lament his fate
In amorous ditties all a summers day,
while smooth adonis from his native rock
ran purple to the sea, suppos'd with blood
of Thammuz yearly wounded: the love-tale
infected sion's daughters with like heat,
whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led
His eye survey'd the dark idolatries
of alienated judah. Next came one
who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopt off
In his own temple, on the grunsel edge,
where he fell flat, and sham'd his worshippers:
Dagon his name, sea monster, upward man
And downward fish: yet had his temple high
rear'd in Azotus, dreaded through the coast
of palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.
Him follow'd Rimmon, whose delightful seat
was fair Damascus, on the fertile banks
of Abbana and Pharphar, lucid streams.
He also against the house of God was bold:
A leper once he lost and gain'd a king,
Ahaz his sottish conquerour, whom he drew

god's altar to disparage and displace
For one of syrian mode, whereon to burn
His odious offerings, and adore the gods
whom he had vanquisht. After these appear'd
A crew who under names of old renown,
osiris, isis, orus, and their train
with monstrous shapes and forceries abus'd
Fanatic ægypt and her priests, to seek
Their wandring gods disguis'd in brutish forms
rather than human. Nor did israel scape
Th' infection, when their borrow'd gold compos'd
The calf in oreb: and the rebel king
Doubl'd that sin in bethel and in dan,
Lik'ning his maker to the grazed ox,
Jehova, who in one night when he pass'd
From ægypt marching, equal'd with one stroke
Both her first born and all her bleating gods.
Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
vice for itself: to him no temple stood
or altar smoak'd; yet who more oft than he
in temples and at altars, when the priest
turns atheist, as did ely's sons, who fill'd
with lust and violence the house of god,
in courts and palaces he also reigns
And in luxurious cities, where the noise
of riot ascends above their loftiest towers,
And injury and outrage: and when night
darkens the streets, then wander forth the sons
of belial, flown with insolence and wine.
witness the streets of sodom, and that night
in gibeah, when the hospitable door
Expos'd a matron to avoid worse rape.
These were the prime in order and in might;

The rest were long to tell, though far renown'd,
Th' ionian gods, of javan's issue held
Gods, yet confest later than heav'n and earth
Their boasted parents; Titan heav'n's first born
with his enormous brood, and birth-right seiz'd
By younger saturn, he from mightier jove
His own and rheas son like measure found;
so jove usurping reign'd: these first in crete
And ida known, thence on the snowy top
of cold olympus rul'd the middle air
Their highest heav'n; or on the Delphian cliff,
or in Dodona, and through all the bounds
of Doric land; or who with saturn old
fled over adria to th' hesperian fields,
and o'er the celtic roam'd the utmost isles.
All these and more came flocking; but with looks
Down cast and damp, yet such wherein appear'd
obscure some glimps of joy, to have found their chief
Not in despair, to have found themselves not lost
in loss itself; which on his count'nance cast
Like doubtful hue: but he his wonted pride
soon recollecting, with high words, that bore
semblance of worth, not substance, gently rais'd
Their fainting courage, and dispell'd their fears.
Then strait commands that at the warlike sound
of trumpets loud and clarions be up-rear'd
His mighty standard; that proud honour claim'd
azazel as his right, a cherub tall:
who forthwith from the glittering staff unfurl'd
Th' imperial ensign, which full high advanc'd
shone like a meteor streaming to the wind
with gems and golden lustre rich imblaz'd,
seraphick arms and trophies: all the while
sonorous mettall blowing martial sounds:

At which the universal host upsent
A shout that tore hell's concave, and beyond
Frighted the reign of chaos and old night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air
With orient colours waving: with them rose
A forrest huge of spears: and thronging helms
Appear'd, and serried shields in thick array
Of depth immeasurable: anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as rais'd
To hight of noblest temper hero's old
Arming to battle, and instead of rage
Deliberate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat,
Nor wanting power to mitigate and swage
With solemn touches, troubl'd thoughts, and chase
Anguish and doubt and fear and sorrow and pain
From mortal or immortal minds. Thus they
Breathing united force with fixed thought
Mov'd on in silence to soft pipes that charm'd
Their painful steps o'er the burnt soil; and now
Advanc't in view, they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old with order'd spear and shield,
Awaiting what command their mighty chief
Had to impose: he through the armed files
Darts his experienc'd eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods,
Their number last he sums. And now his heart
Distends with pride, and hardning in his strength
Glories: for never since created man,
Met such embodied force, as nam'd with these

could merit more then that small infantry
warr'd on by cranes: though all the giant brood
of phlegra with th' heroic race were join'd
That fought at Thebs and Ilium, on each side
Mixt with auxiliar gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptiz'd or infidel
Jousted in Aspramount or Montalban,
Damasco, or Marocco, or Trebisonde,
Or whom Biserta sent from Afric shore
When Charlemain with all his peerage fell
By Fontarabia. Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander: he, above the rest
In shape and gesture proudly eminent
Stood like a tower; his form had yet not lost
All her original brightness, nor appear'd
Less then arch-angel ruin'd, and the excess
Of glory obscur'd: as when the sun new ris'n,
Looks through the horizontal misty air
Shorn of his beams, or from behind the moon,
In dim eclips disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darkn'd so, yet shone
Above them all th' arch angel: but his face
Deep scars of thunder had intrencht, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain,

millions of spirits for his fault amerc't
of heav'n, and from eternal splendors flung
For his revolt, yet faithful how they stood,
Their glory wither'd. As when heaven's fire
Hath scath'd the forrest oaks, or mountain pines,
with singed top their stately growth though bare
stands on the blasted heath. He now prepar'd
to speak; whereat their doubl'd ranks they bend
From wing to wing, and half inclose him round
with all his peers: attention held them mute.
Thrice he essay'd, and thrice in spight of scorn,
Tears such as angels weep, burst forth; at last
words interwove with sighs found out their way.

O myriads of immortal spirits, o powers
Matchless, but with th' almighty, and that strife
was not inglorious, though th' event was dire,
As this place testifies, and this dire change
Hateful to utter: but what power of mind
Foreseeing or presaging, from the depth
of knowledge past or present, could have fear'd,
How such united force of gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied heav'n, shall fail to reascend
self-rais'd, and repossess their native seat?
For me be witness all the host of heav'n,
If counsels different, or danger shun'd
By me, have lost our hopes. But he who reigns
Monarch in heav'n, till then as one secure
sat on his throne, upheld by old repute,
consent or custome; and his regal state
put forth at full, but still his strength conceal'd,
which tempted our attempt, and wrought our fall.

Henceforth his might we know, and know our own
so as not either to provoke, or dread
New war, provok't; our better part remains
To work in close design, by fraud or guile
what force effected not: that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.
space may produce new worlds; whereof so rife
There went a fame in heav'n that he ere long
intended to create, and therein plant
A generation, whom his choice regard
should favour equal to the sons of heaven:
Thither, if but to pry, shall be perhaps
our first eruption, thither or elsewhere:
For this infernal pit shall never hold
celestial spirits in bondage, nor th' abyfs
Long under darkness cover. But these thoughts
Full counsel must mature: peace is despair'd,
For who can think submission? war then, war
open or understood must be resolv'd.
HE spake: and to confirm his words out-flew
Millions of flaming swords, drawn from the thighs
of mighty cherubim; the sudden blaze
Far round illumin'd hell: highly they rag'd
Against the highest, and fierce with grasped arms
clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heav'n.
THERE stood a hill not far, whose grisly top
Belch'd fire and rowling smoak; the rest entire
shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither wing'd with speed
A numerous brigad hasten'd. As when bands
of pioneers with spade and pickax arm'd

Forerun the royal camp, to trench a field,
 or cast a rampart. Mammon led them on,
 Mammon, the least erected spirit that fell
 From heav'n, for ev'n in heav'n his looks and thoughts
 were always downward bent, admiring more
 The riches of heav'ns pavement, trod'n gold,
 Than aught divine or holy else enjoy'd
 in vision beatific : by him first
 Men also, and by his suggestion taught,
 ran sack'd the center, and with impious hands
 Riff'd the bowels of their mother earth
 For treasures better hid. soon had his crew
 open'd into the hill a spacious wound,
 And dig'd out ribs of gold. Let none admire
 That riches grow in hell ; that soyle may best
 deserve the precious bane. And here let those
 who boast in mortal things, and wondring tell
 of babel, and the works of memphian kings,
 Learn how their greatest monuments of fame,
 And strength and art are easily out-done
 By spirits reprobate, and in an hour
 what in an age they with incessant toil
 And hands innumerable scarce perform.
 Nigh on the plain in many cells prepar'd,
 That underneath had veins of liquid fire
 sluc'd from the lake, a second multitude
 with wondrous art * founded the massie ore,
 severing each kind, and scumm'd the bullion dross :
 A third as soon had form'd within the ground
 A various mould, and from the boiling cells
 By strange conveyance fill'd each hollow nook,
 As in an organ from one blast of wind

* 1. Ed. in the 2d. found out, an error of the press
 copied ever since

TO many a row of pipes the sound-board breaths.
Anon out of the earth a fabrick huge
Rose like an exhalation, with the sound
of dulcet symphonies and voices sweet,
Built like a temple, where pylasters round
were set, and Doric pillars overlaid
with golden architrave ; nor did there want
cornice or freeze, with bossy sculptures grav'n,
The roof was fretted gold. Not Babylon,
Nor great Alcairo such magnificence
Equal'd in all their glories, to inshrine
Belus or serapis their gods, or seat
Their kings, when Ægypt with Assyria strove
in wealth and luxury. Th' ascending pile
stood fixt her stately highth, and strait the dores
op'ning their brazen folds discover wide
within her ample spaces, o're the smooth
and level pavement : from the arched roof,
pendant by subtle magic many a row
of starry lamps and blazing cressets, fed
with naphtha and Asphaltus, yielded light
As from a sky. The hasty multitude
Admiring enter'd, and the work some praise
And some the architect : his hand was known
in heav'n by many a towred structure high,
where scepter'd angels held their residence,
And sat as princes, whom the supreme king
Exalted to such power, and gave to rule,
Each in his hierarchie, the orders bright.
Nor was his name unhear'd or unador'd
in ancient Greece ; and in Ausonian land
Men call'd him Mulciber ; and how he fell
From heav'n, they fabl'd, thrown by angry Jove
sheer o're the chrystal battlements : from morn

To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the zenith like a falling star,
 on Lemnos th' ægean isle: thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor aught avail'd him now
 To have built in heav'n high towrs; nor did he scape
 by all his engines, but was headlong sent
 with his industrious crew to build in hell.
 Mean while the winged heralds by command
 of sovran power, with awful cerem ony
 and trumpets sound throughout the host proclaim
 A solemn council forthwith to be held
 At Pandaemonium, the high capital
 of satan and his peers: their summons call'd
 From every band and squared regiment
 by place or choice the worthiest; they anon
 with hunderds and with thousands trooping came
 Attended: all access was throng'd, the gates
 and porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 wont ride in arm'd, and at the soldan's chair
 Desi'd the best of panim chivalry
 To mortal combat or career with lance)
 Thick swarm'd, both on the ground and in the air,
 Brusht with the hiss of ruffling wings. As bees
 In spring-time, when the sun with taurus rides,
 pour forth their populous youth about the hive
 in clusters; they among fresh dews and flowers
 Fly to and fro, or on the smoothed plank,
 The suburb of their straw-built cittadel,
 New-rubb'd with baum, expatiate and confer
 Their state affairs. so thick the airy crowd
 swarm'd and were straiten'd; till the signal giv'n,

Behold a wonder! they but now who seem'd
In bigness to surpass earth's giant sons
Now less than smallest dwarfs, in narrow room
Throng numberless, like that pigmean race
Beyond the Indian mount, or fairie elves,
Whose midnight revels, by a forrest side
Or fountain some belated peasant sees,
Or dreams he sees, while over-head the moon
Sits arbitress, and nearer to the earth
Wheels her pale course, they on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal spirits to smallest forms
Reduc'd their shapes immense, and were at large,
Though without number still amidst the hall
Of that infernal court. But far within
And in their own dimensions like themselves
The great seraphic lords and cherubim
In close recess and secret conclave sat
A thousand demy-gods on golden seats,
Frequent and full. After short silence then
And summons read, the great consult began.

The End of the first Book.

PARADISE LOST.

BOOK II.

HIGH on a throne of royal state, which far
outshone the wealth of ormus and of ind,
or where the gorgeous east with richest hand
showrs on her kings barbaric pearl and gold,
satan exalted sat, by merit rais'd
to that bad eminence; and from despair
thus high uplifted beyond hope, aspires
beyond thus high, insatiate to pursue
vain war with heav'n, and by success untaught
his proud imaginations thus displaid.

POWERS and dominions, deities of heav'n,
for since no deep within her gulph can hold
immortal vigour, though oppress'd and fall'n,
I give not heav'n for lost. From this descent
celestial virtues rising, will appear
more glorious and more dread than from no fall,
and trust themselves to fear no second fate:
me though just right, and the fixt laws of heav'n
did first create your leader, next free choice,
with what besides, in counsel or in fight,
hath been achiev'd of merit, yet this loss
thus far at least recover'd, hath much more
establish'd in a safe unenvied throne
yielded with full consent. The happier state
in heav'n, which follows dignity, might draw
envy from each inferior; but who here
will envy whom the highest place exposes
foremost to stand against the thunderer's aim
your bulwark, and condemns to greatest share
of endless pain? where there is then no good

For which to strive, no strife can grow up there
From faction; for none sure will claim in hell
Precedence, none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. with this advantage then
To union, and firm faith, and firm accord,
More than can be in heav'n, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assur'd us; and by what best way,
Whether of open war or cover'd guile,
We now debate; who can advise, may speak,
He ceas'd, and next him Moloc, scepter'd king
Stood up, the strongest and the fiercest spirit
That fought in heav'n; now fiercer by despair:
His trust was with th' eternal to be deem'd
Equal in strength, and rather than be less
car'd not to be at all; with that care lost
Went all his fear: of God, or hell, or worse
He reck'd not, and these words thereafter spake.
MY sentence is for open war: of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need, not now.
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit lingring here
Heav'ns fugitives, and for their dwelling place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? no, let us rather chuse
Arm'd with hell-flames and fury all at once
O're heav'ns high towers to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when to meet the noise

of his almighty engine he shall hear
infernall thunder, and for lightning see
black fire and horror shot with equal rage
among his angels; and his throne itself
mixt with Tartarean sulphur, and strange fire,
his own invented torments. But perhaps
the way seems difficult and steep, to scale
with upright wing against a higher foe.
Let such bethink them, if the sleepy drench
of that forgetful lake benumm not still,
that in our proper motion we ascend
up to our native seat: descent and fall
to us is adverse. who but felt of late
when the fierce foe hung on our brok'n rear
insulting, and pursu'd us through the deep,
with what compulsion and laborious flight
we sunk thus low? the ascent is easy then;
th' event is fear'd; should we again provoke
our stronger, some worse way his wrath may find
to our destruction: if there be in hell
fear to be worse destroy'd: what can be worse
than to dwell here, driv'n out from bliss, condemn'd
in this abhorred deep to utter woe;
where pain of unextinguishable fire
must exercise us without hope of end,
the vassals of his anger, when the scourge
inexorably, and the torturing hour
calls us to penance? more destroy'd than thus
we should be quite abolisht and expire.
what fear we then? what doubt we to incense
his utmost ire? which to the highth enrag'd,
will either quite consume us, and reduce
to nothing this essential, happier far
than miserable to have eternal being:

or if our substance be indeed divine,
And cannot cease to be, we are at worst
on this side nothing; and by proof we feel
our power sufficient to disturb his heav'n,
And with perpetual inroads to allarm,
Though inaccessible, his fatal throne:
which if not victory is yet revenge.

HE ended frowning, and his look denounc'd
Desperate revenge, and battle dangerous
To less than gods. on th' other side up rose
belial, in act more graceful and humane;
A fairer person lost not heav'n; he seem'd
For dignity compos'd and high exploit:
but all was false and hollow; though his tongue
dropt manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels: for his thoughts were low;
To vice industrious, but to nobler deeds
Timorous and slothful; yet he pleas'd the ear,
And with persuasive accent thus began.

I SHOULD be much for open war, O Peers,
As not behind in hate; if what was urg'd
Main reason to perswade immediate war,
Did not dissuade me most, and seem to cast
ominous conjecture on the whole success:
when he who most excels in fact of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
of all his aim, after some dire revenge.
First, what revenge? the towers of heav'n are fill'd
with armed watch, that render all access
impregnable; oft on the bordering deep
encamp their legions, or with obscure wing

scout far and wide into the realm of night,
scorning surprize. or could we break our way
by force, and at our heels all hell should rise
with blackest insurrection, to confound
Heav'n's purest light, yet our great enemy
All incorruptible would on his throne
sit unpolluted, and th' ethereal mould
incapable of stain would soon expell
Her mischief, and purge off the baser fire,
victorious. Thus repuls'd, our final hope
is flat despair: we must exasperate
Th' almighty victor to spend all his rage,
And that must end us, that must be our cure,
To be no more; sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
in the wide womb of uncreated night,
Devoid of sense and motion? and who knows,
Let this be good, whether our angry foe
can give it, or will ever? how he can
is doubtful; that he never will is sure.
will he, so wise, let loose at once his ire,
Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? wherefore cease we then?
say they who counsel war, we are decreed,
reserv'd and destin'd to eternal woe;
whatever doing, what can we suffer more,
what can we suffer worse? is this then worst,
Thus sitting, thus consulting, thus in arms?
what when we fled amain, pursu'd and strook
with heav'n's afflicting thunder, and besought,

The deep to shelter us? this hell then seem'd
A refuge from those wounds: or when we lay
chain'd on the burning lake? that sure was worse.
what if the breath that kindl'd those grim fires
Awak'd should blow them into sevenfold rage
And plunge us in the flames? or from above
shou'd intermitted vengeance arm again
His red right hand to plague us? what if all
Her stores were open'd, and this firmament
of hell should spout her cataracts of fire,
impendent horrors, threatening hideous fall
one day upon our heads; while we perhaps
designing or exhorting glorious war,
caught in a fierie tempest shall be hurl'd
each on his rock transfixt, the sport and prey
of racking whirlwinds, or for ever sunk
under yon boyling ocean, wrapt in chains;
There to converse with everlasting groans,
unrespited, unpitied, unrepriv'd,
Ages of hopeless end; this would be worse.
war therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
with him, or who deceive his mind, whose eye
views all things at one view? he from heav'n's highth
All these our motions vain, sees and derides;
Not more almighty to resist our might
Than wise to frustrate all our plots and wiles.
shall we then live thus vile, the race of heav'n
Thus traml'd, thus expell'd to suffer here
chains and these torments? better these than worse
By my advice; since fate inevitable
subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
our strength is equal, nor the law unjust

That so ordains: this was at first resolv'd,
if we were wise, against so great a foe
contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And vent'rous, if that fail them, shrink and fear
what yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror: this is now
our doom; which if we can sustain and bear,
our supream foe in time may much remit
His anger, and perhaps thus far remov'd
Not mind us not offending, satisfi'd
with what is punish't; whence these raging fires
will slack'n, if his breath stir not their flames.
our purer essence then will overcome
Their noxious vapour, or enur'd not feel,
or chang'd at length, and to the place conform'd
in temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light,
Besides what hope the never-ending sight
of future days may bring, what chance, what change
worth waiting, since our present lot appears
For happy though but ill, for ill not worst,
if we procure not to ourselves more woe.
THUS belial with words cloath'd in reason's garb
counsel'd ignoble ease, and peaceful sloth,
Not peace: and after him thus mammon spake.
EITHER to disenthroned the king of heav'n
we war, if war be best, or to regain
our own right lost: him to unthrone we then
may hope, when everlasting fate shall yield
To fickle chance, and chaos judge the strife:
The former vain to hope argues as vain

The latter: for what place can be for us
within heav'n's bound, unless heav'n's lord supream
we overpower? suppose he should relent
And publish grace to all, on promise made
of new subjection; with what eyes could we
stand in his presence humble, and receive
strict laws impos'd, to celebrate his throne
with warbl'd hymns, and to his godhead sing
forc't halleluias; while he lordly sits
our envied sov'ran, and his altar breaths
Ambrosial odours and ambrosial flowers,
our servile offerings. This must be our task
in heav'n, this our delight; how wearisom
eternity so spent in worship paid
To whom we hate. Let us not then pursue
By force impossible, by leave obtain'd
unacceptable, tho' in heav'n, our state
of splendid vassalage, but rather seek
our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easy yoke
of servile pomp. our greatness will appear
Then most conspicuous, when great things of small,
useful of hurtful, prosperous of adverse
we can create, and in what place soe'er
Thrive under evil, and work ease out of pain
Through labour and indurance. This deep world
of darkness do we dread? how oft amidst
Thick clouds and dark doth heav'ns all-ruling fire
chuse to reside, his glory unobscur'd,
And with the majesty of darkness round
covers his throne; from whence deep thunders roar
Must'ring their rage, and heav'n resembles hell?

As he our darkness, cannot we his light
 Imitate when we please? this desert soil
 wants not her hidden lustre, gemms and gold;
 Nor want we skill or art, from whence to raise
 Magnificence; and what can heav'n shew more?
 Our torments also may in length of time
 Become our elements, these piercing fires
 As soft as now severe, our temper chang'd
 Into their temper; which must needs remove
 The sensible of pain. All things invite
 To peaceful counsels, and the settled state
 of order, how in safety best we may
 compose our present evils, with regard
 of what we are and * where, dismissing quite
 All thoughts of war: ye have what I advise.
 HE scarce had finish'd, when such murmur fill'd
 The assembly, as when hollow rocks retain
 The sound of blustering winds, which all night long
 Had rous'd the sea, now with hoarse cadence lull
 sea-faring men o'rewatcht, whose bark by chance
 or pinnace anchors in a craggy bay
 After the tempest: such applause was heard
 As mammon ended, and his sentence pleas'd,
 Advising peace: for such another field
 They dreaded worse than hell: so much the fear
 of thunder and the sword of Michael
 wrought still within them; and no less desire
 To found this nether empire, which might rise
 By policy, and long process of time,
 In emulation opposite to heav'n.
 which when beelzebub perceiv'd, than whom,
 Satan except, none higher sat, with grave

* First Edition, all the rest, were.

Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven
Deliberation sat and publick care;
And princely counsel in his face yet shone,
Majestick though in ruin: sage he stood
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noon-tide air, while thus he spake.
THRONES and imperial powers, off-spring of heav'n,
Ethereal virtues; or these titles now
Must we renounce, and changing stile be call'd
Princes of hell? for so the popular vote
Inclines, here to continue, and build up here
A growing empire; doubtless; while we dream,
And know not that the king of heav'n hath doom'd
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From heav'n's high jurisdiction, in new league
Banded against his throne, but to remain
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude: for he, be sure,
In highth or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt, but over hell extend
His empire, and with iron scepter rule
Us here, as with his golden those in heav'n.
What fit we then projecting peace and war?
War hath determin'd us, and foil'd with loss
Irreparable; terms of peace yet none
Voutsaf't or sought; for what peace will be giv'n
To us enslav'd, but custody severe,
And stripes, and arbitrary punishment

inflicted? and what peace can we return,
But to our power hostility and hate,
Untam'd reluctance, and revenge though slow,
Yet ever plotting how the conqueror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heav'n, whose high walls fear no assault or siege,
Or ambush from the deep. what if we find
Some easier enterprise? there is a place
(If ancient and prophetic fame in heav'n
Err not) another world, the happy seat
Of some new race call'd Man, about this time
To be created like to us, though less
In power and excellence, but favour'd more
Of him who rules above; so was his will
Pronounc'd among the Gods, and by an oath,
That shook heav'n's whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or substance, how endu'd, and what their power,
And where their weakness, how attempted best,
By force or subtlety: though heav'n be shut,
And heav'n's high arbitrator sit secure
In his own strength, this place may lye expos'd
The utmost border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be achiev'd
By sudden onset, either with hell-fire
To waste his whole creation, or possess
All as our own, and drive as we were driven,
The punie habitants, or if not drive,
Seduce them to our party, that their god

may prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy up-raise
In his disturbance; when his darling sons
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus beelzebub
pleaded his devilish counsel, first devis'd
By satan, and in part propos'd: for whence,
but from the author of all ill could spring
so deep a malice, to confound the race
of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great creator? but their spite still serves
His glory to augment. The bold design
Pleas'd highly those infernal states, and joy
sparkl'd in all their eyes; with full assent
They vote: whereat his speech he thus renews,
WELL have ye judg'd, well ended long debate,
synod of gods, and like to what ye are,
great things resolv'd, which from the lowest deep
will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view
of those bright confines, whence with neighbouring
And opportune excursion we may chance [arms
re-enter heav'n; or else in some mild zone
Dwell not unvisited of heav'n's fair light
secure, and at the brightning orient beam
purge off this gloom; the soft delicious air
To heal the scar of these corrosive fires
shall breath her balm, but first whom shall we send

in search of this new world, whom shall we find
sufficient? who shall tempt with wandring feet
The dark unbottom'd infinite abyfs,
And through the palpable obscure find out
His uncouth way, or spread his airy flight
Upborn with indefatigable wings
over the vast abrupt, ere he arrive
The happy isle; what strength, what art can then
suffice, or what evasion bear him safe
Through the strict senteries and stations thick
of angels watching round? here he had need
All circumspection, and we now no less
choice in our suffrage; for on whom we send,
The weight of all and our last hope relies.
THIS said, he sat; and expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake
The perilous attempt: but all sate mute,
Pondering the danger with deep thoughts; and each
In others count'nance read his own dismay
Astonisht: none among the choice and prime
of those heav'n-warring champions could be found
so hardie as to proffer or accept
Alone the dreadful voyage; till at last
satan, whom now transcendent glory rais'd
Above his fellows, with monarchal pride
conscious of highest worth, unmov'd thus spake.
O progeny of heav'n, empyreal thrones,
with reason hath deep silence and demur
seis'd us, though undismaid: long is the way
And hard, that out of hell leads up to light;
our prison strong, this huge convex of fire,
outrageous to devour, immures us round
ninefold, and gates of burning adamant

Barr'd over us prohibit all egress.
These past, if any pass, the void profound
of unessential night receives him next
wide-gaping, and with utter loss of being
Threatens him, plung'd in that abortive gulph.
If thence he scape into whatever world,
or unknown region, what remains him less
Than unknown dangers and as hard escape?
But I should ill become this throne, o peers,
And this imperial sov'ranty, adorn'd
with splendor, arm'd with power, if aught propos'd
And judg'd of publick moment, in the shape
of difficulty or danger could deter
Me from attempting. wherefore do I assume
These royalties, and not refuse to reign,
refusing to accept as great a share
of hazard as of honour, due alike
To him who reigns, and so much to him due
of hazard more, as he above the rest
High honour'd sits? go therefore mighty powers,
Terror of heav'n, though fall'n; intend at home,
while here shall be our home, what best may ease
The present misery, and render hell
More tolerable; if there be cure or charm
To respite or deceive, or slack the pain
of this ill mansion: intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprise
none shall partake with me. Thus saying rose
The monarch, and prevented all reply,
prudent, least from his resolution rais'd
others among the chief might offer now
(certain to be refus'd) what erst they fear'd;

And so refus'd might in opinion stand
His rivals, winning cheap the high repute
which he through hazard huge must earn. but they
Dreaded not more the adventure than his voice
Forbidding ; and at once with him they rose ;
Their rising all at once was as the sound
of thunder heard remote. Towards him they bend
with awful reverence prone ; and as a god
extoll him equal to the highest in heav'n :
Nor fail'd they to express how much they prais'd,
That for the general safety he despis'd
His own : for neither do the spirits damn'd
Lose all their virtue ; lest bad men should boast
Their specious deeds on earth, which glory excites,
or close ambition varnish'd o're with zeal.
Thus they their doubtful consultations dark
ended, rejoicing in their matchless chief :
As when from mountain tops the dusky clouds
Ascending, while the north-wind sleeps, o'erspread
Heav'n's chearful face, the lowring element
scowls o're the dark'ned landskipt snow, or shower ;
if chance the radiant sun with farewell sweet
Extend his ev'ning beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men ! devil with devil damn'd
Firm concord holds, men only disagree
of creatures rational, though under hope
of heav'nly grace : and God proclaiming peace,
yet live in hatred, enmity, and strife
Among themselves, and levie cruel wars,
wasting the earth, each other to destroy :
As if (which might induce us to accord)
Man had not hellish foes anow besides,

That day and night for his destruction wait.
THE stygian council thus dissolv'd; and forth
in order came the grand infernal peers;
Midst came their mighty paramount, and seem'd
Alone th' antagonist of heav'n, nor less
Than hell's dreademperor with pomp supream,
And god-like imitated state; him round
A globe of fierie seraphim inclos'd
with bright emblazonrie, and horrent arms.
Then of their session ended they bid cry
with trumpets regal sound the great result:
Toward the four winds four speedy cherubim
put to their mouths the sounding alchymie,
By harald's voice explain'd: the hollow abyss
Heard far and wide, and all the host of hell
with deafning shout return'd them loud acclaim.
Thence more at ease their minds and somewhat rais'd
By false presumptuous hope, the ranged powers
Disband, and wandring, each his several way
pursues, as inclination or sad choice
Leads him perplexed, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
part on the plain, or in the air sublime
upon the wing, or in swift race contend,
As at th' olympian games or pythian fields;
part curb their fierie steeds, or shun the goal
with rapid wheels, or fronted brigades form.
As when to warn proud cities war appears
wag'd in the troubl'd skie, and armies rush
To battle in the clouds, before each van
prick forth the airie knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heav'n the welkin burns.

others with vast typhoean rage more fell
 rend up both rocks and hills, and ride the air
 in whirlwind; hell scarce holds the wild uproar.
 As when Alcides from Oechalia crown'd
 with conquest, felt th' envenom'd robe, and tore
 through pain up by the roots Thessalian pines,
 And Lichas from the top of Oeta threw
 into the Euboic sea. others more mild,
 retreated in a silent valley, sing
 with notes angelical to many a harp
 their own heroic deeds and hapless fall
 by doom of battle; and complain that fate
 free virtue should enthrall to force or chance.
 Their song was partial, but the harmony
 (what could it less when spirits immortal sing?)
 suspended hell, and took with ravishment
 the thronging audience. in discourse more sweet
 (for eloquence the soul, song charms the sense,)
 others apart sat on a hill retir'd,
 in thoughts more elevate, and reason'd high
 of providence, foreknowledge, will and fate,
 fixt fate, free will, foreknowledge absolute,
 and found no end, in wandring mazes lost.
 of good and evil much they argu'd then,
 of happiness and final misery,
 passion and apathie, and glory and shame,
 vain wisdom all, and false philosophy:
 yet with a pleasing sorcerie could charm
 pain for a while or anguish, and excite
 fallacious hope, or arm th' obdured breast
 with stubborn patience as with triple steel.
 another part in squadrons and gross bands,
 on bold adventure to discover wide
 that dismal world, if any clime perhaps

Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers that disgorge
Into the burning lake their baleful streams ;
Abhorred styx the flood of deadly hate,
Sad Acheron of sorrow, black and deep ;
Cocytus, nam'd of lamentation loud
Heard on the rueful stream ; fierce Phlegeton
Whose waves of torrent fire inflame with rage,
Far off from these a slow and silent stream,
Lethe the river of oblivion rowls
Her watry labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile ; all else deep snow and ice,
A gulph profound as that serbonian bog
Betwixt damiata and mount casius old,
Where armies whole have sunk : the parching air
Burns froze, and cold performs the effect of fire.
Thither by harpy footed furies hail'd,
At certain revolutions all the damn'd
Are brought : and feel by turns the bitter change
Of fierce extreams, extreams by change more fierce,
From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immoveable, infixt, and frozen round,
Periods of time, thence hurried back to fire.
They ferry over this Lethæan sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach

The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose th' attempt
Medusa with Gorgonian terror guards
The foord, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confus'd march forlorn, th' adventrous bands
With shuddring horror pale, and eyes agast
View'd first their lamentable lot, and found
No rest: through many a dark and drearie vale
They pass'd, and many a region dolorous,
O're many a frozen, many a fierie Alpe,
Rocks, caves, lakes, fens, bogs, dens, and shades of
A universe of death, which God by curse [death,
Created evil, for evil only good,
Where all life dies, death lives, and nature breeds
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons and Hydra's, and chimeras dire.
MEAN while the adversary of God and man,
Satan with thoughts inflam'd of highest design,
Puts on swift wings, and towards the gates of hell
Explores his solitary flight; sometimes
He scours the right hand coast, sometimes the left,
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descri'd
Hangs in the clouds, by equinoctial winds
Close sailing from Bengala, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicie drugs: they on the trading flood

Through the wide ethiopian to the cape-
ply stemming nightly toward the pole. so seem'd
Far off the flying fiend : at last appear
Hell bounds, high reaching to the horrid roof,
And thrice threefold the gates ; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impal'd with circling fire,
Yet unconsum'd. before the gates there sat
On either side a formidable shape ;
The one seem'd woman to the waste, and fair,
But ended foul in many a scaly fold
Voluminous and vast, a serpent arm'd
With mortal sting : about her middle round
A cry of hell hounds never ceasing bark'd
With wide cerberian mouths full loud, and rung
A hideous peal : yet, when they list, would creep,
If aught disturb'd their noise, into her womb,
And kennel there, yet there still bark'd and howl'd,
within unseen. Far less abhor'd than these
vex'd scylla, bathing in the sea that parts
calabria from the hoarse trinakrian shore :
Nor uglier follow the night hag, when call'd
In secret, riding through the air she comes
Lur'd with the smell of infant blood, to dance
with Lapland witches, while the labouring moon
eclipses at their charms. The other shape,
if shape it might be call'd, that shape had none
distinguishable in member, joint, or limb,
or substance might be call'd that shadow seem'd,
For each seem'd either ; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart ; what seem'd his head
The likeness of a kingly crown had on.
satan was now at hand, and from his seat

The monster moving onward came as fast
with horrid strides, hell trembled as he strode.
Th'undaunted fiend what this might be admir'd,
Admir'd, not fear'd; God and his son except,
created thing naught valu'd he nor shun'd;
And with disdainful look thus first began.
WHENCE and what art thou, execrable shape,
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? through them I mean to pass,
That be assur'd, without leave askt of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heav'n.
To whom the goblin full of wrath reply'd,
Art thou that traitor angel, art thou he,
who first broke peace in heav'n and faith, till then
unbrok'n, and in proud rebellious arms
Drew after him the third part of heav'n's sons
conjur'd against the highest, for which both thou
And they outcast from God, are here condemn'd
To waste eternal days in woe and pain?
And reck'n'st thou thyself with spirits of heav'n,
Hell-doom'd, and breath'st defiance here and scorn
where I reign king, and to enrage thee more,
Thy king and lord? back to thy punishment,
false fugitive, and to thy speed add wings,
Least with a whip of scorpions I pursue
Thy lingring, or with one stroke of this dart
strange horror seise thee, and pangs unfelt before.
so spake the grisly terrour, and in shape,
so speaking and so threatning, grew tenfold
more dreadful and deform: on th' other side
incenst with indignation satan stood
unterrify'd, and like a comet burn'd,

That fires the length of ophiucus huge
In th' Artic sky, and from his horrid hair
shakes pestilence and war. Each at the head
Levell'd his deadly aim; their fatal hands
No second stroke intend, and such a frown
Each cast at th' other, as when two black clouds,
with heav'n's artill'ry fraught, come rattling on
over the caspian, then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air :
so frown'd the mighty combatants, that hell
grew darker at their frown, so matcht they stood;
For never but once more was either like
To meet so great a foe: and now great deeds
Had been atchiev'd, whereof all hell had rung,
Had not the snaky sorcerers that sat
Fast by hell-gate, and kept the fatal key,
Ris'n, and with hideous outcry rush'd between.
O FATHER, what intends thy hand, she cry'd,
Against thy only son? what fury o son,
Possesses thee to bend that mortal dart
Against thy father's head? and know'st for whom;
For him who sits above and laughs the while
At thee ordain'd his drudge, to execute
whate're his wrath, which he calls justice, bids,
His wrath which one day will destroy ye both.
SHE spake, and at her words the hellish pest
Forbore, then these to her satan return'd:
so strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented spares to tell thee yet by deeds
what it intends; till first I know of thee,
what thing thou art, thus double-form'd, and why
in this infernal vale first met, thou call'st

me father, and that fantasim call'st my son?
I know thee not, nor ever saw till now
sight more detestable than him and thee.
T' WHOM thus the portress of hell gate reply'd;
Hast thou forgot me then? and do I seem
Now in thine eye so foul? once deem'd so fair
in heav'n, when at th' assembly, and in sight
of all the seraphim with thee combin'd
in bold conspiracy against heav'n's king,
All on a sudden miserable pain
surpriz'd thee, dim thine eyes, and dizzy swumm
in darkness, while thy head flames thick and fast
Threw forth, till on the left side op'ning wide,
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a goddess arm'd
out of thy head I sprung: amazement seiz'd
All th' host of heav'n; back they recoil'd afraid
At first, and call'd me sin, and for a sign
portentous held me; but familiar grown,
I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
becam'st enamour'd, and such joy thou took'st
with me in secret, that my womb conceiv'd
A growing burden. Mean while war arose,
And fields were fought in heav'n; wherein remain'd
(For what could else) to our almighty foe
clear victory, to our part loss and rout
Through all the empyrean: down they fell
driv'n headlong from the pitch of heav'n, down
into this deep, and in the general fall
I also; at which time this powerful key
into my hand was giv'n, with charge to keep
These gates for ever shut, which none can pass

without my op'ning. pensive here I sat
Alone, but long I sat not, till my womb,
pregnant by thee, and now excessive grown
Prodigious motion felt and rueful throes.
At last this odious offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy
Forth issu'd, brandishing his fatal dart
Made to destroy: I fled, and cry'd out death;
Hell trembl'd at the hideous name, and sigh'd
From all her caves, and back resounded death.
I fled, but he pursu'd, though more, it seems,
Inflam'd with lust then rage, and swifter far,
He overtook his mother all dismay'd,
And in embraces forcible and foul
Ingendring with me, of that rape begot
These yelling monsters that with ceaseless cry
surround me, as thou sawst, hourly conceiv'd
And hourly born, with sorrow infinite
To me, for when they list into the womb
That bred them they return, and howle and gnaw
My bowels, their repast; then bursting forth
Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim death my son and foe, who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
should prove a bitter morsel, and his bane,
when ever that shall be; so fate pronounc'd,
but thou o father, I forewarn thee, shun

His deadly arrow ; neither vainly hope
 To be invulnerable in those bright arms,
 Though temper'd heav'nly, for that mortal dint,
 save he who reigns above, none can resist.
 SHE finish'd, and the suttler fiend his lore
 soon learn'd, now milder, and thus answer'd smooth.
 Dear daughter, since thou claim'st me for thy sire,
 And my fair son here show'st me, the dear pledge
 of dalliance had with thee in heav'n, and joys
 Then sweet, now sad to mention, through dire change
 befall'n us unforeseen, unthought of, know
 I come no enemy, but to set free
 From out this dark and dismal house of pain;
 Both him and thee, and all the heav'nly host
 of spirits that in our just pretences arm'd
 Fell with us from on high : from them I go
 This uncouth errand sole, and one for all
 Myself expose, with lonely steps to tread
 Th' unfounded deep, and through the void immense
 To search with wandring quest a place foretold
 should be, and, by concurring signs, ere now
 created vast and round, a place of bliss
 In the pourlieues of heav'n, and therein plac'd
 A race of upstart creatures, to supply
 Perhaps our vacant room, though more remov'd,
 Lest heav'n surcharg'd with potent multitude
 Might hap to move new broils : be this or aught
 Than this more secret now design'd, I haste
 To know, and this once known, shall soon return,
 And bring ye to the place where thou and death
 shall dwell at ease, and up and down unseen
 wing silently the buxom air, imbalm'd
 with odours ; there ye shall be fed and fill'd
 immeasurably, all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and death
Grinn'd horrible a gasty smile, to hear
His famine should be fill'd, and blest his maw
Destin'd to that good hour: no less rejoyc'd
His mother bad, and thus bespake her sire.

THE key of this infernal pit by due,
And by command of heav'n's all-powerful king
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'rematcht by living * might.
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of tartarus profound,
To sit in hateful office here confin'd,
Inhabitant of heav'n, and heav'nly-born,
Here in perpetual agonie and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed:
Thou art my father, thou my author, thou
My being gav'st me; whom should I obey
But thee, whom follow? thou wilt bring me soon
To that new world of light and blifs, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as befits
Thy daughter and thy darling, without end.
THUS saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And towards the gate rolling her bestial train,
Forthwith the huge porcullis high up drew,
Which but herself not all the stygian powers
Could once have mov'd; then in the key-hole turns

* 1st, and 2d. Edit. wight 3d. and 4th Edit.

Th' intricate wards, and every bolt and bar
of massie iron or solid rock with ease
unfastens: on a sudden open fly
with impetuous recoil and jarring sound
Th' infernal dores, and on their hinges grate
harsh thunder, that the lowest bottom shook
of Erebus. she open'd, but to shut
excell'd her power; the gates wide open stood,
That with extended wings a banner'd host
under spread ensigns marching might pass through
with horse and chariots rank'd in loose array;
so wide they stood, and like a furnace mouth
cast forth redounding smoak and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoarie deep, a dark
illimitable ocean without bound,
without dimension, where length, breadth, and highth,
And time and place are lost; where eldest Night
And chaos, ancestors of nature, hold
eternal Anarchie, amidst the noise
of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions fierce
strive here for maistrise, and to battle bring
Their embryon atoms; they around the flag
of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
swarm populous, unnumber'd as the sands
of Barca or cyrene's torrid soil,
levied to side with warring winds, and poise
their lighter wings. To whom these most adhere,
He rules a moment; chaos umpire sits,
And by decision more embroils the fray
By which he reigns: next him high arbiter
chance governs all. into this wilde abyfs,

The womb of nature and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mixt
Confus'dly, and which thus must ever fight,
Unless th' almighty maker them ordain
His dark materials to create more worlds,
Into this wild abyss the warlike fiend
Stood on the brink of hell and look'd a while,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less peal'd
With noises loud and ruinous (to compare
Great things with small) then when bellona storms,
With all her battering engines bent to raise
Some capital city; or less than if this frame
Of heav'n were falling, and these elements
In mutinie had from her axle torn
The steadfast earth. At last his sail-broad vannes
He spreads for flight, and in the surging smok
Uplifted spurns the ground, thence many a league
As in a cloudy chair ascending rides
Audacious, but that seat soon failing, meets
A vast vacuitie: all unawares
Fluttering his pennons vain plumb down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud
Instinct with fire and nitre hurried him
As many miles aloft: that furie stay'd,
Quencht in a boggy syrtis, neither sea,
Nor good dry land: nigh foundered on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail,
As when a Gryphon through the wilderness
With winged course o're hill or moarie dale,

purſues the Arimaſpian, who by ſtelth
Had from his wakeful cuſtody purloin'd
The guarded gold : ſo eagerly the fiend
O'er bog or ſteep, through ſtrait, rough, denſe or rare,
with head, hands, wings or feet purſues his way,
And ſwims or ſinks, or wades, or creeps, or flies :
At length a univerſal hubbub wild
of ſtunning ſounds and voices all confus'd
Born through the hollow dark aſſaults his ear
with loudeſt vehemence : thither he plyes,
undaunted to meet there whatever power
or ſpirit of the nethermoſt abyſs
Might in that noiſe reſide, of whom to aſk
which way the neareſt coaſt of darkneſs lies
Bordering on light ; when ſtrait behold the throne
of chaos, and his dark pavillon ſpread
wide on the waſteful deep ; with him enthron'd
ſat ſable-veſted Night, eldeſt of things,
The conſort of his reign ; and by them ſtood
orcus and Ades, and the dreaded name
of Demogorgon ; rumor next and chance,
And tumult and confuſion all imbroil'd,
And diſcord with a thouſand various mouths.
T' whom ſatan turning boldly, thus. ye powers
And ſpirits of this nethermoſt abyſs,
chaos and ancient Night, I come no ſpy,
with purpoſe to explore or to diſturb
The ſecrets of your realm, but by constraint
wandering this darkſome deſart, as my way
Lies through your ſpacious empire up to light,
Alone, and without guide, half loſt, I ſeek
what readieſt path leads where your gloomy bounds
confine with heav'n ; or if ſome other place
From your dominion won, th' ethereal king

possesses lately, thither to arrive
I travel this profound, direct my course;
directed no mean recompence it brings
To your behoof, if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness and your sway
(which is my present journey) and once more
erect the standard there of ancient night;
your's be th' advantage all, mine the revenge.
THUS satan; and him thus the anarch old
with fault'ring speech and visage impos'd
Answer'd. I know thee, stranger, who thou art,
That mighty leading angel, who of late
made head against heav'n's king, though overthrown.
I saw and heard, for such a numerous host
fled not in silence through the frighted deep
with ruin upon ruin, rout on rout,
confusion worse confounded; and heav'n gates
Pour'd out by millions her victorious bands
pursuing. I upon my frontiers here
keep residence; if all I can will serve,
That little which is left so to defend,
Encroacht on still through our intestine broils
weakening the scepter of old night: first hell
Your dungeon stretching far and wide beneath;
Now lately heav'n and earth, another world,
Hung o're my realm, link'd in a golden chain
To that side heav'n from whence your legions fell:
if that way be your walk, you have not far;
so much the nearer danger; go and speed;
Havock and spoil and ruin are my gain.
HE ceas'd; and satan stay'd not to reply,
But glad that now his sea should find a shore,
with fresh alacrity and force renew'd

springs upward like a pyramid of fire
 into the wild expanse, and through the shock
 of fighting elements, on all sides round
 Environ'd wins his way ; harder beset
 And more endanger'd, then when Argo pass'd
 Through bosporus betwixt the jussling rocks :
 or when ulysses on the larbord thunn'd
 charybdis, and by th' other whirlpool fear'd ;
 so he with difficulty and labour hard
 Mov'd on, with difficulty and labour he ;
 But he once past, soon after when man fell,
 strange alteration ! sin and death amain
 Following his tract, such was the will of heav'n,
 Pav'd after him a broad and beat'n way
 over the dark abyfs, whose boiling gulf
 Tamely endur'd a bridge of wondrous length
 From hell continu'd reaching th' utmost orbe
 of this frail world ; by which the spirits perverse
 with easie intercourse pass to and fro
 To tempt or punish mortals, except whom
 God and good angels guard by special grace.
 But now at last the sacred influence
 of light appears, and from the walls of heav'n
 shoots far into the bosom of dim night
 A glimmering dawn ; here nature first begins
 Her fardest verge, and chaos to retire
 As from her outmost works a brok'n foe
 with tumult less and with less hostile din,
 That satan with less toil, and now with ease
 wafts on the calmer wave by dubious light
 and like a weather-beaten vessel holds
 gladly the port, though shrouds and tackle torn ;
 or in the emptier waste, resembling air,
 weighs his spread wings, at leisure to behold

Far off th' empyreal heav'n, extended wide
In circuit, undetermin'd square or round,
With opal towrs and battlements adorn'd
Of living saphire, once his native seat;
And fast by hanging in a golden chain
This pendant world, in bigness as a star
Of smallest magnitude close by the moon.
Thither full fraught with mischievous revenge,
Accurst, and in a curst hour he hies.

The End of the second Book.

PARADISE LOST,

BOOK III.

HAIL holy light, offspring of heav'n first-born,
or of th' eternal coeternal beam
May I express thee unblam'd? since God is light,
And never but in unapproach'd light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate.
or hear'st thou rather pure ethereal stream,
whose fountain who shall tell? before the sun,
before the heav'ns thou wert, and at the voice
of God, as with a mantle did invest
The rising world of waters dark and deep,
won from the void and formless infinite.
Thee I revisit now with bolder wing,
escap't the stygian pool, though long detain'd
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne
with other notes than to th' orphean lyre
I sung of chaos and eternal night,
Taught by the heav'nly muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare: thee I revisit safe,
And feel thy sovran vital lamp; but thou
revisit'st not these eyes, that rowle in vain
To find thy piercing ray, and find no dawn;
so thick a drop serene hath quencht their orbs,
or dim suffusion veil'd. yet not the more
cease I to wander where the muses haunt
clear spring, or shadie grove, or sunnie hill,
smit with the love of sacred song; but chief
Thee sion and the flowrie brooks beneath
That wash thy hallow'd feet, and warbling flow,

Nightly I visit: nor sometimes forget
Those other two equal'd with me in fate,
so were I equal'd with them in renown,
blind Thamyris and blind Maeonides,
And Tiresias and Phineus prophets old.
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
or sight of vernal bloom, or summer's rose,
or flocks, or herds, or human face divine;
but cloud instead, and ever-during dark
surrounds me, from the cheerful ways of men
cut off, and for the book of knowledge fair
presented with a universal blank
of nature's works to me expung'd and ras'd,
And wisdom at one entrance quite shut out.
so much the rather thou celestial light
shine inward, and the mind through all her powers
irradiate, there plant eyes, all mist from thence
purge and disperse, that I may see and tell
of things invisible to mortal sight.
Now had the almighty father from above,
from the pure empyrean where he sits
high thron'd above all highth bent down his eye,
His own works and their works at once to view:
About him all the sanctities of heav'n
stood thick as stars, and from his sight receiv'd
beatitude past utterance; on his right
The radiant image of his glory sat,
His only son; on earth he first beheld
our two first parents, yet the only two

of mankind, in the happy garden plac't,
reaping immortal fruits of joy and love,
uninterrupted joy, unrival'd love
in blissful solitude; he then survey'd
Hell and the gulf between, and satan there
coasting the wall of heav'n on this side Night
in the dun air sublime, and ready now
to stoop with wearied wings, and willing feet
on the bare outside of this world, that seem'd
firm land imbosom'd without firmament,
uncertain which, in ocean or in air.

Him God beholding from his prospect high,
wherein past, present, future he beholds,
thus to his only son foreseeing spake.

ONLY begotten son, seest thou what rage
Transports our adversarie, whom no bounds
prescrib'd, no barrs of hell, nor all the chains
heapt on him there, nor yet the main abyss
wide interrupt can hold; so bent he seems
on desperate revenge, that shall redound
upon his own rebellious head. And now
through all restraint broke loose he wings his way
not far off heav'n, in the precincts of light,
directly towards the new created world,
and man there plac't, with purpose to essay
if him by force he can destroy, or worse,
by some false guile pervert; and shall pervert;
for man will heark'n to his glozing lyes,
and easily transgress the sole command,
sole pledge of his obedience: so will fall
he and his faithless progenie: whose fault?
whose but his own? ingrate, he had of me
all he could have; I made him just and right,
sufficient to have stood, though free to fall.

such I created all th' ethereal powers
And spirits, both them who stood and them who fall'd;
freely they stood who stood, and fell who fell.
Not free, what proof could they have giv'n sincere
of true allegiance, constant faith or love,
where only what they needs must do, appear'd,
not what they would? what praise could they receive?
what pleasure I from such obedience paid,
when will and reason (reason also is choice)
useless and vain, of freedom both despoil'd,
made passive both, had serv'd necessitie,
Not me. They therefore as to right belong'd,
so were created, nor can justly accuse
Their maker, or their making, or their fate;
As if predestination over-rul'd
Their will, dispos'd by absolute decree
or high foreknowledge; they themselves decreed
Their own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
which had no less prov'd certain unforeknown.
so without least impulse or shadow of fate,
or aught by me immutably foreseen,
They trespass, authors to themselves in all
both what they judge and what they chuse; for so
I form'd them free, and free they must remain,
till they enthrall themselves: I else must change
Their nature, and revoke the high decree
unchangeable, eternal, which ordain'd
Their freedom, they themselves ordain'd their fall.
The first sort by their own suggestion fell,
self-tempted, self-deprav'd: man falls deceiv'd
By the other first: man therefore shall find grace,
The other none: in mercy and justice both,
Through heav'n and earth, so shall my glory excel,

but mercy first and last shall brightest shine.

THUS while god spake, ambrosial fragrance fill'd
All heav'n, and in the blessed spirits elect
sense of new joy ineffable diffus'd:

Beyond compare the son of god was seen
most glorious, in him all his father shon
substantially exprest; and in his face
divine compassion visibly appeer'd,
Love without end, and without measure grace,
which uttering thus he to his father spake.

O father, gracious was that word which clos'd
Thy sovran sentence, that man should find grace;
For which both heav'n and earth shall high extoll
Thy praises, with th' innumerable sound
of hymns and sacred songs, where with thy throne
encompass'd shall resound thee ever blest.

For should man finally be lost, should man
thy creature late so lov'd, thy youngest son
fall circumvented thus by fraud, though join'd
with his own folly? that be from thee far,
That far be from thee, father, who art judge
of all things made, and judgest only right.

or shall the adversarie thus obtain
his end, and frustrate thine, shall he fulfill
his malice, and thy goodness bring to naught,
or proud return though to his heavier doom,
yet with revenge accomplish't and to hell
draw after him the whole race of mankind,

by him corrupted? or wilt thou thyself
abolish thy creation, and unmake,
For him, what for thy glory thou hast made?
so should thy goodness and thy greatness both
be question'd and blasphem'd without defence.
To whom the great creator thus reply'd.

o son, in whom my soul hath chief delight,
son of my bosom, son who art alone
My word, my wisdom, and effectual might,
All hast thou spok'n as my thoughts are, all
As my eternal purpose hath decreed :
Man shall not quite be lost, but sav'd who will,
Yet not of will in him, but grace in me
Freely voutsfast ; once more I will renew
His lapsed powers, though forfeit and enthrall'd
By sin to foul exorbitant desires ;
upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me,
some I have chosen of peculiar grace
elect above the rest ; so is my will :
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
Th' incens'd deitie, while offer'd grace
invites ; for I will clear their senses dark,
what may suffice, and soft'n stonie hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavor'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire conscience, whom if they will hear,
Light after light well us'd they shall attain,
And to the end persisting, safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn, shall never taste ;
but hard be hard'n'd, blind be blinded more,
That they may stumble on, and deeper fall ;

And none but such from mercy I exclude.
But yet all is not done ; man disobeying,
Disloyal breaks his fealtie, and sins
Against the high supremacy of heav'n,
Affecting God-head, and so loosing all,
To expiate his treason hath naught left,
But to destruction sacred and devote,
He with his whole posterity must die,
Die he or justice must ; unless for him
some other able, and as willing, pay
The rigid satisfaction, death for death.
say heav'nly powers, where shall we find such love,
which of ye will be mortal to redeem
Man's mortal crime, and just th' unjust to save,
Dwells in all heav'n charity so deare ?
He ask'd, but all the heav'nly quire stood mute,
And silence was in heav'n : on man's behalf
Patron or intercessor none appear'd,
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudg'd to death and hell
By doom severe, had not the son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renew'd.
FATHER, thy word is past, man shall find grace ;
And shall grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all
comes unprevented, unimplor'd, unsought,
Happie for man, so coming ; he her aid
can never seek, once dead in sins and lost ;
Atonement for himself or offering meet,
indebted and undone, hath none to bring :

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Behold me then, me for him, life for life
I offer, on me let thine anger fall;
Account me man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
well pleas'd, on me let death wreck all his rage;
Under his gloomie power I shall not long
Lie vanquisht; thou hast giv'n me to possess
Life in myself for ever, by thee I live,
Though now to death I yield, and am his due
All that of me can die, yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell;
but I shall rise victorious, and subdue
My vanquisher, spoil'd of his vanted spoil;
Death his death's wound shall then receive, and stoop
inglorious, of his mortal sting disarm'd.
I through the ample air in triumph high
shall lead hell captive mangre hell, and show
The powers of darkness bound. Thou at the sight
pleas'd, out of heav'n shalt look down and smile,
while by thee rais'd I ruin all my foes,
Death last, and with his carcass glut the grave:
Then with the multitude of my redeem'd
shall enter heav'n long absent, and return,
Father, to see thy face, wherein no cloud
of anger shall remain, but peace assur'd,
And reconcilment; wrath shall be no more
Thenceforth, but in thy presence joy entire.
His words here ended, but his meek aspect
silent yet spake, and breath'd immortal love
To mortal men, above which only shone
filial obedience: as a sacrifice

glad to be offer'd, he attends the will
 of his great father. Admiration seis'd
 All heav'n, what this might mean, and whither tend
 wondring; but soon th' almighty thus reply'd:
 O thou in heav'n and earth the only peace
 found out for mankind under wrath, o thou
 my sole complacence! well thou know'st how dear,
 To me are all my works, nor man the least
 Though last created, that for him I spare
 Thee from my bosom and right hand, to save,
 By loosing thee a while, the whole race lost.
 Thou therefore whom thou only canst redeem,
 Their nature also to thy nature joyne;
 And be thyself man among men on earth,
 Made flesh, when time shall be, of virgin seed,
 By wondrous birth: be thou in Adam's room
 The head of all mankind, though Adam's son.
 As in him perish all men, so in thee
 As from a second root shall be restor'd,
 As many as are restor'd, without thee none.
 His crime makes guilty all his sons, thy merit
 Imputed shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. so man, as is most just,
 shall satisfy for man, be judg'd and die,
 And dying rise, and rising with him raise
 His brethren, ransom'd with his own dear life.
 so heav'nly love shall outdoo hellish hate,
 Giving to death, and dying to redeem,
 so dearly to redeem what hellish hate
 so easily destroy'd, and still destroys
 in those who, when they may, accept not grace.
 Nor shalt thou by descending to assume

Man's nature, lessen or degrade thine own.
Because thou hast, though thron'd in highest bliss,
Equal to God; and equally enjoying
God-like fruition, quitted all to save
A world from utter loss, and hast been found
By merit more than birthright son of God;
Found worthiest to be so by being good,
Far more than great or high; because in thee
Love hath abounded more than glory abounds,
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne;
Here shalt thou sit incarnate, here shalt reign
Both God and man, son both of God and man,
Anointed universal king; all power
I give thee, reign for ever, and assume
Thy merits; under thee as head supream
Thrones, principedoms, powers, dominions I reduce:
All knees to thee shall bow, of them that bide
In heaven or earth, or under earth in hell;
When thou attended gloriously from heav'n
Shalt in the skie appear, and from thee send
The summoning arch-angels to proclaim
Thy dread tribunal: forthwith from all winds
The living, and forthwith the cited dead
Of all past ages to the general doom
Shall hasten, such a peal shall rouse their sleep.
Then all thy saints assembl'd, thou shalt judge
Bad men and angels, they arraign'd shall sink
Beneath thy sentence; hell, her numbers full,
Thenceforth shall be for ever shut. Mean while
The world shall burn, and from her ashes spring
New heav'n and earth, wherein the just shall dwell
And after all their tribulations long
See golden days, fruitful of golden deeds,

with joy and love triumphing, and fair truth.
Then thou thy regal scepter shalt lay by,
For regal scepter then no more shall need,
God shall be All in All. but all ye Gods,
Adore him, who to compass all this dies,
Adore the son, and honour him as me.
No sooner had th' Almighty ceas'd, but all
The multitude of angels with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy, heav'n rung
with jubilee, and loud hosanna's fill'd
Th' eternal regions: lowly reverent
Towards either throne they bow, and to the ground
with solemn adoration down they cast
Their crowns inwove with amarant and gold,
Immortal amarant, a flower which once
In paradise, fast by the tree of life
began to bloom, but soon for man's offence
To heav'n remov'd where first it grew, there grows,
And flours aloft shading the fount of life,
And where the river of blis through midst of heav'n
Rowls o're Elisian flours her amber stream;
with these that never fade the spirits elect
Bind their resplendent locks inwreath'd with beams,
Now in loose garlands thick thrown off, the bright
Pavement that like a sea of jasper shon
Impurpl'd with celestial roses smil'd.
Then crown'd again their gold'n harps they took,
Harps ever tun'd, that glittering by their side
Like quivers hung, and with preacable sweet
of charming symphonie they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in heav'n.

THEE Father first they sung omnipotent,
Immutable, immortal, infinite,
Eternal king; thee Author of all being,
Fountain of light, thy self invisible
Amidst the glorious brightness where thou sit'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear,
Yet dazle heav'n, that brightest seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all creation first,
Begotten son, divine similitude,
In whose conspicuous count'nance, without cloud
Made visible, th' almighty father shines,
Whom else no creature can behold; on thee
Imprest the effulgence of his glory abides,
Transfus'd on thee his ample spirit rests.
He heav'n of heav'ns and all the powers therein
By thee created, and by thee threw down
Th' aspiring dominations: thou that day
Thy father's dreadful thunder didst not spare,
Nor stop thy flaming chariot wheels, that shook
Heav'n's everlasting frame, while o're the necks
Thou drov'st of warring angels disarraid.
Back from pursuit thy powers with loud acclaim
Thee only extol'd, son of thy father's might,
To execute fierce vengeance on his foes,
Not so on man; him through their malice fall'n,
Father of mercie and grace, thou didst not doome
so strictly, but much more to pitie encline:
No sooner did thy dear and onely son
Perceive thee purpos'd not to doom frail man
so strictly, but much more to pity enclin'd,

He to appease thy wrath, and end the strife
of mercy and justice in thy face discern'd,
regardless of the bliss wherein he sat
second to thee, offer'd himself to die
For man's offence. O unexempl'd love,
Love no where to be found less than divine!
Hail son of God, saviour of men, thy name
shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy father's praise disjoin.
THUS they in heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Mean while upon the firm opacous globe
of this round world, whose first convex divides
The luminous inferior orbs, enclos'd
From chaos and th' inroad of darkness old,
satan alighted walks: a globe far off
it seem'd, now seems a boundless continent
Dark, waste, and wild, under the frown of night
starless expos'd, and ever-threatening storms
of chaos blustering round, inclement skie;
save on that side which from the wall of heav'n
Though distant far some small reflection gains
of glimm'ring air less vext with tempest loud:
Here walk'd the fiend at large in spacious field.
As when a vulture on imaus bred,
whose snowie ridge the roving tartar bounds,
Dislodging from a region scarce of prey
To gorge the flesh of lambs or yeanling kids
on hills where flocks are fed, flies toward the springs
of Ganges or Hydaspes, indian streams;
but in his way lights on the barren plains
of sericana, where chineses drive
with sails and wind their canie waggons light:

so on this windie sea of land, the fiend
walk'd up and down alone bent on his prey,
Alone, for other creature in this place
Living or liveless to be found was none,
None yet, but store hereafter from the earth
up hither like aerial vapours flew
of all things transitor and vain, when sin
with vanity had fill'd the works of men :
both all things vain, and all who in vain things
built their fond hopes of glorie or lasting fame,
or happiness in this or th' other life ;
All who have their reward on earth, the fruits
of painful superstition and blind zeal,
Naught seeking but the praise of men, here find
Fit retribution, empty as their deeds ;
All the unaccomplisht works of nature's hand,
Abortive, monstrous, or unkindly mixt,
Dissolv'd on earth, fleet hither, and in vain,
Till final dissolution, wander here,
Not in the neighbouring moon, as some have dream'd ;
Those argent fields more likely habitants,
Translated saints or middle spirits hold
Betwixt th' angelical and human kind :
Hither of ill-join'd sons and daughters born
First from the ancient world those giants came
with many a vain exploit, though then renown'd :
The builders next of Babel on the plain
of sennaar, and still with vain design
new Babels, had they wherewithal, would build :
others came single ; he who to be deem'd
A god, leap'd fondly into ætna flames,
Empedocles, and he who to enjoy
Plato's Elysium, leap'd into the sea,
Cleombrotus, and many more too long,

Embryo's and idiots, eremites and friers
 white, black and grey, with all their trumperie,
 Here pilgrims roam, that stray'd so far to seek
 in golgotha him dead, who lives in heav'n;
 And they who to be sure of paradise
 dying put on the weeds of Dominic,
 or in Franciscan think to pass disguis'd;
 They pass the planets seven, and pass the fixt,
 And that crystalline sphere whose ballance weighs
 The trepidation talkt, and that first mov'd;
 And now saint Peter at heav'n's wicket seems
 To wait them with his keys, and now at foot
 of heav'n's ascent they lift their feet, when lo
 A violent crosswind from either coast
 blows them transverse ten thousand leagues awry
 into the devious air; then might ye see
 cowles, hoods and habits with their wearers tost
 And flutter'd into raggs, then reliques, beads,
 indulgences, dispences, pardons, bulls,
 The sport of winds: all these upwhirl'd aloft
 Fly o're the backside of the world far off
 into a Limbo large and broad, since call'd
 The paradise of fools, to few unknown
 Long after, now unpeopl'd, and untrod;
 All this dark globe the fiend found as he pass'd,
 And long he wander'd, till at last a gleam
 of dawning light turn'd thither-ward in haste
 his travell'd steps; far distant he descries
 Ascending by degrees magnificent
 up to the wall of heaven a structure high,
 at top whereof, but far more rich appear'd
 The work as of a kingly palace-gate
 with frontispiece of diamond and gold
 imbellisht, thick with sparkling orient gemmes

The portal shone, inimitable on earth
 By model, or by shading pencil drawn.
 The stairs were such as whereon jacob saw
 Angels ascending and descending, bands
 of guardians bright, when he from Esau fled
 To padan-Aram in the field of Luz,
 Dreaming by night under the open skie,
 And waking cri'd, This is the gate of heav'n.
 Each stair mysteriously was meant, nor stood
 There always, but drawn up to heav'n sometimes
 viewless, and underneath a bright sea flow'd
 of jaiper, or of liquid pearl, whereon
 who after came from earth, sailing arriv'd,
 wafted by angels, or flew o're the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The fiend by easie ascent, or aggravate
 His sad exclusion from the dores of bliss,
 direct against which op'nd from beneath,
 just o're the blissful seat of paradise,
 A passage down to th' earth, a passage wide,
 wider by far than that of after-times
 over mount zion, and, though that were large,
 over the promis'd Land to God so dear,
 by which, to visit oft those happy tribes,
 on high behests his angels to and fro
 pass'd frequent, and his eye with choice regard
 From paneas the fount of jordan's flood
 To bēeršaba, where the holy land
 borders on egypt and the arabian shore;
 so wide the op'ning seem'd, where bounds were set
 To darkness, such as bound the ocean wave,
 satan from hence now on the lower stair
 That scal'd by steps of gold to heav'n gate

looks down with wonder at the sudden view
of all this world at once. As when a scout
through dark and desert ways with peril gone
all night; at last by break of cheerful dawn
obtains the brow of some high-climbing hill,
which to his eye discovers unaware
The goodly prospect of some foreign land
First-seen, or some renown'd metropolis
with glistering spires and pinnacles adorn'd,
which now the rising sun guilds with his beams.
such wonder seiz'd, though after heaven seen,
The spirit maligne, but much more envy seiz'd
At sight of all this world beheld so fair.
Round he surveys, and well might, where he stood
so high above the circling canopie
of Night's extended shade; from eastern point
of Libra to the scееic star that bears
Andromeda far off Atlantic seas
Beyond th' horizon; then from pole to pole
He views in breadth, and without longer pause
Down right into the world's first region throws
His sight precipitant, and windes with ease
Through the pure marble air his oblique way
Amongst innumerable stars, that shone
stars distant, but nigh hand seem'd other worlds,
or other worlds they seem'd, or happy isles,
Like those Hesperian gardens fam'd of old,
Fortunate fields, and groves and flourie vales,
Thrice happy isles, but who dwelt happy there
He stay'd not to enquire: above them all
The golden sun in splendor likest heav'n
Allur'd his eye: thither his course he bends
Through the calm firmament; but up or down
By centre, or eccentric, hard to tell,

or longitude, where the great luminarie
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they as they move
Their starry dance in numbers that compute
Days, months, and years, towards his all-cheering lamp
Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible vertue even to the deep:
so wondrously was set his station bright.
There lands the fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glaz'd optic tube yet never saw.
The place he found beyond expression bright,
Compar'd with aught on earth, medal or stone;
Not all parts like, but all alike inform'd
with radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear;
If stone, carbuncle most or chrysolite,
Rubie or topaz, to the twelve that shone
In Aaron's breast-plate, and a stone besides
Imagin'd rather oft than elsewhere seen,
That stone, or like to that which here below
Philosophers in vain so long have sought,
In vain, though by their powerful art they bind
volatil Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbeck to his native form.
What wonder then if fields and regions here
Breathe forth Elixir pure, and rivers run
Potable gold, when with one virtuous touch
Th' arch-chimic sun so far from us remote

produces with terrestrial humour mixt
Here in the dark so many precious things
of colour glorious and effect so rare?
Here matter new to gaze the devil met
undazl'd, far and wide his eye commands,
For sight no obstacle found here, nor shade,
but all sun-shine, as when his beams at noon
culminate from th' æquator, as they now
shot upward still direct, whence no way round
shadow from body opaque can fall, and th' air,
no where so clear, sharp'n'd his visual ray
To objects distant far, whereby he soon
saw within kenn a glorious angel stand,
The same whom John saw also in the sun:
His back was turn'd, but not his brightness hid;
of beaming sunnie raies, a golden tiar
circl'd his head, nor less his locks behind
illustrious on his shoulders fledg'd with wings
lay waving round; on some great charge employ'd
He seem'd, or fixt in cogitation deep.
Glad was the spirit impure, as now in hope
To find who might direct his wandring flight
To Paradise the happie seat of man,
His journey's end and our beginning woe.
But first he casts to change his proper shape,
which else might work him danger or delay:
And now a stripling cherub he appears,
Not of the prime, yet such as in his face
youth smil'd celestial, and to every limb
suitable grace diffus'd so well he feign'd;
under a coronet his flowing hair
in curles on either cheek plaid, wings he wore
of many a colour'd plume sprinkl'd with gold,
his habit fit for speed succinct, and held

before his decent steps a silver wand;
He drew not nigh unhear'd, the angel bright,
Ere he drew nigh, his radiant visage turn'd,
Admonisht by his ear, and strait was known
Th' arch-angel Uriel, one of the seav'n
who in God's presence, nearest to his throne
stand ready at command, and are his eyes
That run through all the heav'ns, or down to th' earth
bear his swift errands over moist and dry,
O're sea and land: him satan thus accosts:
URIEL, for thou of those seav'n spirits that stand
in sight of God's high throne, gloriously bright,
The first art wont his great authentic will
interpreter through highest heav'n to bring,
where all his sons thy embassie attend;
And here art likeliest by supream decree
Like honour to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see, and know
All these his wondrous works, but chiefly man,
His chief delight and favour, him for whom
All these his works so wondrous he ordain'd,
Hath brought me from the quires of cherubim
Alone thus wandring. brightest seraph tell
in which of all these shining orbs hath man
His fixed seat, or fixed seat hath none.
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze,
or open admiration him behold
on whom the great creator hath bestow'd
worlds, and on whom hath all these graces powr'd;
That both in him and all things, as is meet,
The universal maker we may praise;
who justly hath driven out his rebell foes

to deepest hell, and to repair that loss
 created this new happie race of men
 To serve him better: wise are all his wayes,
 so spake the false dissembler unperceiv'd;
 For neither man nor angel can discern
 Hypocrisie, the only evil that walks
 invisible, except to God alone,
 by his permissive will, through heav'n and earth:
 And oft though wisdom wake, suspicion sleeps
 At wisdom's gate, and to simplicitie
 resigns her charge, while goodness thinks no ill
 where no ill seems: which now for once beguil'd
 Uriel, though regent of the sun, and held
 The sharpest sighted spirit of all in heav'n;
 who to the fraudulent impostor foule
 in his uprightness answer thus return'd
 faire angel, thy desire which tends to know
 The works of God, thereby to glorifie
 The great work-maister, leads to no excess
 That reaches blame, but rather merits praise
 The more it seems excess; that led thee hither
 from thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps
 contented with report hear only in heav'n:
 For wonderful indeed are all his works,
 pleasant to know, and worthiest to be all
 Had in remembrance alwayes with delight;
 but what created mind can comprehend
 Their number, or the wisdom infinite
 That brought them forth, but hid their causes deep.
 I saw when at his word the formless mass,
 This world's material mould, came to a heap:
 confusion heard his voice, and wilde uproar
 stood rul'd, stood vast infinitude confin'd;

Till at his second bidding darkness fled,
Light shon, and order from disorder sprung:
swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire,
And this ethereal quintessence of heav'n
flew upward, spirited with various forms,
That rowl'd orbicular, and turn'd to starrs
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course;
The rest in circuit walle this universe.
Look downward on that globe whose hither side
with light from hence, though but reflected, shines;
That place is earth the seat of man, that light
his day, which else as th' other hemisphere
night would invade, but there the neighbouring moon
(so call that opposite fair starr) her aide
timely interposes, and her monthly round
still ending, still renewing through mid heav'n,
with borrow'd light her countenance triform
hence fills and empties to enlighten the earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those loftie shades his bowre.
Thy way thou canst not miss, me mine requires.
THUS said, he turn'd, and satan bowing low,
As to superior spirits is wont in heav'n,
where honour due and reverence none neglects,
Took leave, and toward the coast of earth beneath,
Down from th' ecliptic, sped with hop'd success
Throws his steep flight in many an aerie wheele,
Nor staid, till on niphates top he lights.

The End of the third Book.

PARADISE LOST.

BOOK IV.

O FOR that warning voice, which he who saw
Th' Apocalyps, heard cry in heaven aloud,
Then when the dragon, put to second rout,
Came furious down to be reveng'd on men,
'wo to the inhabitants on earth!' that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and scap'd
Haply so scap'd his mortal snare; for now
Satan, now first inflam'd with rage, came down,
The tempter ere th' accuser of mankind,
To wreck on innocent frail man his loss
Of that first battel, and his flight to hell:
Yet not rejoicing in his speed, though bold,
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rowling, boiles in his tumultuous brest,
And like a devillish engine back recoiles
Upon himself; horror and doubt distract
His troubl'd thoughts, and from the bottom stir
The hell within him, for within him hell
He brings, and round about him, nor from hell
One step no more then from himself can fly
By change of place: now conscience wakes despair
That slumber'd, wakes the bitter memorie
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards eden which now in his view
Lay pleasant, his griev'd look he fixes sad,
Sometimes towards heav'n and the full-blazing sun,
Which now sat high in his meridian towre:
Then much revolving, thus in sighs began.

O THOU that with surpassing glory crown'd,
 Look'st from thy sole dominion like the God
 of this new world; at whose sight all the stars
 hide their diminisht heads; to thee I call,
 but with no friendly voice, and add thy name
 o sun, to tell thee how I hate thy beams
 That bring to my remembrance from what state
 I fell, how glorious once above thy spheare;
 Till pride and worse ambition threw me down
 warring in heav'n against heav'n's matchless king:
 Ah wherefore! he deserv'd no such return
 From me, whom he created what I was
 in that bright eminence, and with his good
 upbraided none; nor was his service hard.
 what could be less then to afford him praise,
 The easiest recompence, and pay him thanks,
 How due! yet all his good prov'd ill in me,
 And wrought but malice; lifted up so high
 I disdain'd subjection, and thought one step higher
 would set me highest, and in a moment quit
 The debt immense of endless gratitude,
 so burthensome, still paying, still to owe;
 forgetful what from him I still receiv'd,
 And understood not that a grateful mind
 By owing owes not, but still pays, at once
 indebted and discharg'd; what burden then?
 o had his powerfull destiny ordain'd
 Me some inferiour angel, I had stood
 Then happie; no unbounded hope had rais'd
 Ambition. yet why not? some other power
 As great might have aspir'd, and me though mean
 Drawn to his part; but other powers as great
 fell not, but stand unshak'n, from within
 or from without, to all temptations arm'd.

Hadst thou the same free will and power to stand;
Thou hadst: whom hast thou then or what to accuse,
But heav'n's free love dealt equally to all?
Be then his love accurst, since love or hate
To me alike, it deals eternal woe.
Nay curs'd be thou, since against his thy will
chose freely what it now so justly rues.
Me miserable! which way shall I flie
Infinite wrath, and infinite despaire?
which way I flie is hell; myself am hell;
And in the lowest deep a lower deep
still threatening to devour me opens wide,
To which the hell I suffer seems a heav'n.
O then at last relent: is there no place
Left for repentance, none for pardon left?
none left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits, beneath, whom I seduc'd
with other promises and other vaunts
Then to submit, boasting I could subdue
Th' omnipotent. Ay me, they little know
How dearly I abide that boast so vain,
under what torments inwardly I groane:
while they adore me on the throne of hell,
with diadem and scepter high advanc't
The lower still I fall, onely supream
in miserie; such joy ambition findes.
But say I could repent and could obtain
By act of grace my former state; how soon
would highth recal high thoughts, how soon unfay
what feign'd submission swore: ease would recant
vows made in pain, as violent and void.
For never can true reconcilement grow
where wounds of deadly hate have peirc'd so deep:

which would but lead me to a worse relapse,
And heavier fall: so should I purchase deare
short intermission bought with double smart.
This knows my punisher; therefore as far
From granting he, as I from begging peace:
All hope excluded thus, behold in stead
of us out-cast, exil'd, his new delight,
Mankind created, and for him this world.
so farewell hope, and with hope farewell fear,
Farewel remorse: all good to me is lost;
Evil be thou my good; by thee at least
Divided empire with heav'n's king I hold
By thee, and more then half perhaps will reigne;
As man ere long, and this new world shall know.
THUS while he spake, each passion dimm'd his face
Thrice chang'd with pale, ire, envie and despaire,
which marr'd his borrow'd visage, and betraid
Him counterfet, if any eye beheld.
For heav'nly minds from such distempers foule
Are ever cleer. whereof he soon aware,
Each perturbation smooth'd with outward calme,
Artificer of fraud; and was the first
That practis'd falshood under saintly shew,
Deep malice to conceale, couch't with revenge:
Yet not enough had practis'd to deceive
Uriel once warn'd; whose eye pursu'd him down
The way he went, and on th' Assyrian mount
saw him disfigur'd, more then could befall
spirit of happie sort: his gestures fierce
He mark'd and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen.
so on he fares, and to the border comes
of Eden, where delicious paradise,
Now nearer, crowns with her enclosure green,

As with a rural mound the champain head
 Of a steep wilderness, whose hairie sides
 With thicket overgrown, grotesque and wilde,
 Access deni'd ; and over head up grew
 Insuperable highth of loftiest shade,
 cedar, and pine, and firr, and branching palm,
 A silvan scene, and as the ranks ascend
 shade above shade, a woodie theatre
 of stateliest view. yet higher then their tops
 The verdurous wall of Paradise up sprung :
 which to our general sire gave prospect large
 into his neather empire neighbouring round.
 And higher then that wall a circling row
 of goodliest trees loaden with fairest fruit,
 blossoms and fruits at once of golden hue
 appeer'd, with gay enammel'd colours mixt :
 on which the sun more glad impress'd his beams
 Than in fair evening cloud, or humid bow,
 when God had showr'd the earth ; so lovely seem'd
 That lantskip : and of pure now purer air
 Meets his approach, and to the heart inspires
 vernal delight and joy, able to drive
 All sadness but despair : now gentle gales
 Fanning their odoriferous wings dispense
 Native perfumes, and whisper whence they stole
 Those balmie spoiles. As when to them who saile
 Beyond the cape of Hope, and now are past
 Mozambic, off at sea north-east winds blow
 sabean odours from the spicie shoare
 of Arabie the blest, with such delay
 well pleas'd they slack their course, and many a league
 chear'd with the grateful smell old ocean smiles.
 so entertain'd those odorous sweets the fiend
 who came their bane, though with them better pleas'd

Then Asmodeus with the fishie fume,
That drove him, though enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to ægypt, there fast bound.
Now to th' ascent of that steep savage hill
Satan had journied on, pensive and slow;
But further way found none, so thick entwin'd,
As one continu'd brake, the undergrowth
Of shrubs and tangling bushes had perplext
All path of man or beast that past that way:
One gate there onely was, and that look'd east
On th' other side: which when th' arch-fellon saw
Due entrance he disdain'd, and in contempt,
At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cotes amid the field secure,
Leaps o're the fence with ease into the fould:
Or as a thief bent to unhoord the cash
Of some rich burgher, whose substantial dores,
Cross-barr'd and bolted fast, fear no assault,
In at the window climbs, or o're the tiles;
So clomb this first grand thief into God's fould:
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew,
Sat like a cormorant; yet not true life
Thereby regain'd, but sat devising death
To them who liv'd; nor on the vertue thought
Of that life-giving plant, but only us'd
For prospect, what well us'd had been the pledge
Of immortalitie. so little knows

Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him with new wonder now he views
To all delight of human sense expos'd
In narrow room nature's whole wealth, yea more,
A heav'n on earth: for blissful paradise
Of God the garden was, by him in the east
Of Eden planted; Eden stretch'd her line
From Auran eastward to the royal towers
Of great seleucia, built by grecian kings,
Or where the sons of Eden long before
Dwelt in relassar: in this pleasant soile
His far more pleasant garden God ordain'd;
Out of the fertile ground he caus'd to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life
Our death the tree of knowledge grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor chang'd his course, but through the shaggie hill
Pass'd underneath ingulft, for God had thrown
That mountain as his garden mould high rais'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst up drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden; thence united fell
Down the steep glade, and met the neather flood,
Which from his darksome passage now appears,
And now divided into four main streams,
Runs divers, wandring many a famous realme
And country whereof here needs no account,

But rather to tell how, if art could tell,
How from that saphire fount the crisped brooks,
Rowling on orient pearle and sands of gold,
With mazie error under pendent shades
Ran nectar, visiting each plant, and fed
Flours worthy of paradise which not nice art
In beds and curious knots, but nature boon
Powr'd forth profuse on hill and dale and plain,
Both where the morning sun first warmly smote
The open field, and where the unpeirc't shade
Imbrown'd the noontide bowrs: thus was this place
A happy rural seat of various view; [balme,
Groves whose rich trees wept odorous gums and
others whose fruit burnisht with golden rinde
Hung amiable, hesperian fables true,
If true, here onely, and of delicious taste:
Betwixt them lawns, and level downs, and flocks
grasing the tender herb, were interpos'd,
Or palmie hilloc, or the flourie lap
of some irriguous valley spread her store,
Flours of all hue, and without thorn the rose:
Another side, umbrageous grots and caves
of coole recess, o're which the mantling vine
lays forth her purple grape, and gently creeps
luxuriant; mean while murmuring waters fall
Down the slope hills, disperse, or in a lake,
That to the fringed bank with myrtle crown'd,
Her chrystall mirror holds, unite their streams.
The birds their quire apply; aires, vernal aires,
breathing the smell of field and grove, attune
The trembling leaves, while universal ran
Knit with the graces and the hours in dance
led on th' eternal spring. Not that fair field
of Enna, where proserpin gath'ring flours

herself a fairer floure by gloomie dis
 was gather'd, which cost ceres all that pain
 To seek her through the world; nor that sweet grove
 of daphne by orontes, and th' inspir'd
 castalian spring might with this paradise
 of eden strive; nor that nyseian isle
 girt with the river Triton, where old cham,
 whom gentiles Ammon call and Libyan jove,
 hid Amalthea and her florid son
 Young Bacchus from his stepdame Rhea's eye;
 Nor where Abassin kings their issue guard,
 Mount Amara, though this by some suppos'd
 True Paradise under the xthiop line
 By Nilus head, enclos'd with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden, where the fiend
 saw undelighted all delight, all kind
 of living creatures new to sight and strange:
 Two of far nobler shape erect and tall,
 Godlike erect, with native honour clad
 In naked majesty seem'd lords of all,
 And worthie seem'd, for in their looks divine
 The image of their glorious maker shon,
 Truth, wisdom, sanctitude severe and pure,
 severe, but in true filial freedom plac't;
 whence true autoritie in men; though both
 Not equal, as their sex not equal seem'd;
 For contemplation he and valour form'd,
 For softness she and sweet attractive grace,
 He for God only, she for God in him:
 His fair large front and eye sublime declar'd
 Absolute rule; and hyacinthin locks
 Round from his parted forelock manly hung
 clustring, but not beneath his shoulders broad:

she as a vail down to the slender waste
Her unadorned golden tresses wore
Dishevel'd, but in wanton ringlets wav'd
As the vine curls her tendrils, which impli'd
subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd,
Then was not guiltie shame, dishonest shame
of nature's works, honour dishonourable,
sin-bred, how have ye troubl'd all mankind
with shews instead, meer shews of seeming pure,
And banisht from man's life his happiest life,
simplicitie and spotless innocence.
so pass'd they naked on, nor shun'd the sight
of God or angel, for they thought no ill:
so hand in hand they pass'd, the loveliest pair
That ever since in love's imbraces met,
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Under a tuft of shade that on a green
stood whispering soft, by a fresh fountain side
They sat them down, and after no more toil
of their sweet gard'ning labour then suffic'd
To recommend coole zephyr, and made ease
More ease, wholesome thirst and appetite
More grateful, to their supper fruits they fell,
Nectarine fruits which the compliant boughes
yielded them, side-long as they sat reclin'd
on the soft downie bank damaskt with flours:
The savourie pulp they chew, and in the rinde
still as they thirsted scoop the brimming stream;
nor gentle purpose, nor endearing smiles

wanted, nor youthful dalliance as beseems
 fair couple, linkt in happie nuptial league,
 Alone as they. About them frisking play'd
 All beasts of th' earth, since wilde, and of all chase
 In wood or wilderness, forrest or den ;
 sporting the lion ramp'd, and in his paw
 dandl'd the kid ; bears, tygers, ounces, pards
 gambol'd before them, th' unwieldy elephant
 To make them mirth us'd all his might, and wreath'd
 His lithe proboscis ; close the serpent fly
 insinuating, wove with gordian twine
 his breaded train, and of his fatal guile
 gave proof unheeded ; others on the grass
 coucht, and now fill'd with pasture gazing fat,
 or bedward ruminating : for the sun
 declin'd was hastening now with prone carreer
 to th' ocean isles, and in the ascending scale
 of heav'n the starrs that usher evening rose :
 when satan still in gaze, as first he stood,
 scarce thus at length fail'd speech recover'd sad.
 O HELL ! what doe mine eyes with grief behold,
 into our room of blifs thus high advanc't
 creatures of other mould, earth-born perhaps,
 Not spirits, yet to heav'nly spirits bright
 little inferior ; whom my thoughts pursue
 with wonder, and could love, so lively shines
 in them divine resemblance, and such grace
 The hand that form'd them on their shape hath pour'd.
 Ah gentle pair, ye little think how nigh
 your change approaches, when all these delights
 will vanish and deliver ye to woe,
 More woe, the more your taste is now of joy ;
 happie, but for so happie ill secur'd
 Long to continue, and this high seat your heav'n

ill fenc't for heav'n to keep out such a foe
As now is enter'd ; yet no purpos'd foe
To you whom I could pitie thus forlorn
Though I unpitied: league with you I seek,
And mutual amitie so streight, so close,
That I with you must dwell, or you with me
Henceforth ; my dwelling haply may not please
Like this fair paradise, your sense, yet such
Accept your maker's work ; he gave it me,
which I as freely give ; hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings ; there will be room,
Not like these narrow limits, to receive
Your numerous offspring ; if no better place,
Thank him who puts me loath to this revenge
on you who wrong me not for him who wrong'd,
And should I at your harmless innocence
Melt, as I doe, yet public reason just,
Honour and empire with revenge enlarg'd,
By conquering this new world, compells me now
To do what else though damn'd I should abhorr.
so spake the fiend, and with necessitie,
The tyrants plea, excus'd his devilish deeds.
Then from his lofty stand on that high tree
Down he alights among the sportful herd
of those fourfooted kindes, himself now one,
Now other, as their shape serv'd best his end
Nearer to view his prey, and unesp'd
to mark what of their state he more might learn
by word or action markt: about them round
A lion now he stalkes with fierie glare,
Then as a tiger, who by chance hath spi'd
in some purlieu two gentle fawns at play,
strait couches close, then rising changes oft

His couchant watch, as one who chose his ground
whence rushing he might surest seise them both
Grip't in each paw: when Adam first of men
To first of women Eve thus moving speech,
Turn'd him all ear to hear new utterance flow.
SOLE partner and sole part of all these joyes,
Dearer thyself then all; needs must the power
That made us, and for us this ample world
Be infinitely good, and of his good
As liberal and free as infinite,
That rais'd us from the dust and plac't us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need, he who requires
From us no other service then to keep
This one, this easie charge, of all the trees
In paradise that bear delicious fruit
so various, not to taste that onely tree
of knowledge, planted by the tree of life,
so neer grows death to life, what ere death is,
some dreadful thing no doubt; for well thou knowst
God hath pronounc't it death to taste that tree,
The only sign of our obedience left
Among so many signes of power and rule
conferr'd upon us, and dominion giv'n
over all other creatures that possess
Earth, air, and sea. Then let us not think hard
one easie prohibition, who enjoy
Free leave so large to all things else, and choice
unlimited of manifold delights:
but let us ever praise him, and extoll
his bountie, following our delightful task
To prune these growing plants, and tend these flours,
which were it toilsome, yet with thee were sweet,

TO whom thus EVE repli'd. O thou for whom
And from whom I was form'd flesh of thy flesh,
And without whom am to no end, my guide
And head, what thou hast said is just and right.
For we to him indeed all praises owe,
And daily thanks, I chiefly who enjoy
so far the happier lot, enjoying thee
preeminent by so much odds, while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep
I first awak't, and found myself repos'd
Under a shade on flocks, much wondring where
And what I was, whence thither brought, and how.
Not distant far from thence a murmuring sound
of waters issu'd from a cave and spread
Into a liquid plain, then stood unmov'd
pure as th' expanse of heav'n; I thither went
with unexperienc't thought, and laid me down
on the green bank, to look into the cleer
smooth lake, that to me seem'd another skie.
As I bent down to look, just opposite,
A shape within the watry gleam appeer'd
bending to look on me, I started back,
it started back, but pleas'd I soon return'd,
Pleas'd it return'd as soon with answering looks
of sympathie and love, there I had fixt
mine eyes till now, and pin'd with vain desire,
Had not a voice thus warn'd me, what thou seest,
what there thou seest, fair creature, is thyself,
with thee it came and goes: but follow me,
And I will bring thee where no shadow staies
Thy coming, and thy soft embraces, he
whose image thou art, him thou shalt enjoy
inseparably thine, to him shalt beare

Multitudes like thyself, and thence be call'd
Mother of human race: what could I doe,
But follow strait, invisibly thus led?
Till I espi'd thee, fair indeed and tall,
Under a platan, yet methought less fair,
Less winning soft, less amiable milde,
Then that smooth watry image; back I turn'd,
Thou following cry'dst aloud, Return fair eve,
Whom shi'st thou? whom thou shi'st, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, neereſt my heart
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul I seek thee, and thee claim
My other half: with that thy gentle hand
Seis'd mine, I yielded, and from that time see
How beauty is excell'd by manly grace
And wisdom, which alone is truly fair.
So spake our general mother, and with eyes
Of conjugal attraction unprov'd,
And meek surrender, half embracing lean'd
On our first father, half her swelling breast
Naked met his under the flowing gold
Of her loose tresses hid: he in delight
Both of her beauty and submissive charms
Smil'd with superior love, as Jupiter
On Juno smiles, when he impregns the clouds
That shed May flowers; and press'd her matron lip
With kisses pure: aside the devil turn'd
For envie, yet with jealous leer maligne
Ey'd them askance, and to himself thus plain'd.
SIGHT hateful, sight tormenting! thus these two
Imparadis't in one anothers arms
The happier Eden, shall enjoy their fill

of bliss on bliss, while I to hell am thrust,
where neither joy nor love, but fierce desire,
Among our other torments not the least,
still unfill'd with pain of longing pines;
yet let me not forget what I have gain'd
from their own mouths; all is not theirs it seems:
one fatal tree there stands of knowledge call'd,
Forbidden them to taste: knowledge forbid'n?
suspicious, reasonless. why should their lord
envie them that? can it be sin to know,
can it be death? and do they only stand
by ignorance, is that their happy state,
The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruine! hence I will excite their minds
with more desire to know, and to reject
Envious commands, invented with design
To keep them low whom knowledge might exalt
Equal with gods; aspiring to be such,
They taste and die: what likelier can ensue?
But first with narrow search I must walk round
This garden, and no corner leave unspied;
A chance but chance may lead where I may meet
some wandering spirit of heav'n, by fountain side,
or in thick shade retir'd, from him to draw
what further would be learnt. Live while ye may,
yet happy pair; enjoy, till I return,
short pleasures, for long woes are to succeed.
so saying, his proud step he scornful turn'd,
but with sly circumspection, and began [roam.
Through wood, through waste, o're hill, o're dale his
mean while in utmost longitude, where heav'n
with earth and ocean meets, the setting sun
slowly descended, and with right aspect

Against the eastern gate of paradise
Level'd his ev'ning rayes: it was a rock
of alabaster, pil'd up to the clouds,
conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggie cliff, that overhung
still as it rose, impossible to climb.

Betwixt these rockie pillars Gabriel sat
chief of th' angelic guards, awaiting night;
About him exercis'd heroic games
Th' unarmed youth of heav'n, but nigh at hand
celestial armourie, shields, helmes, and speares
Hung high with diamond flaming, and with gold.
Thither came Uriel, gliding through the even
on a sun beam, swift as a shooting star
In autumn thwarts the night, when vapours fir'd
Impress the air, and shews the mariner
From what point of his compass to beware
Impetuous winds: he thus began in haste.

GABRIEL, to thee thy course by lot hath giv'n
charge and strict watch that to this happy place
No evil thing approach or enter in;
This day at highth of noon came to my sphere
A spirit, zealous, as he seem'd, to know
More of th' almighty's works, and chiefly man
God's latest image: I describ'd his way
Bent all on speed, and markt his aerie gate;
But in the mount that lies from eden north,
where he first lighted, soon discern'd his looks
Alien from heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him; one of the banisht crew
I fear, hath ventur'd from the deep, to raise
New troubles; him thy care must be to find.

TO whom the winged warriour thus return'd:
Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitst,
see far and wide: in at this gate none pass
The vigilance here plac't, but such as come
well known from heav'n; and since meridian hour
No creature thence: if spirit of other sort,
so minded, have oreleapt these earthie bounds
on purpose, hard thou knowst it to exclude
spiritual substance with corporeal bar.
But if within the circuit of these walks
in whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.
so promis'd he, and Uriel to his charge
Return'd on that bright beam, whose point now rais'd
Bore him slope downward to the sun now fall'n
beneath th' azores; whither the prime orb,
Incredible how swift, had thither rowl'd
Diurnal, or this less volubil earth
By shorter flight to th' east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend:
Now came still ev'ning on, and twilight gray
Had in her sober liverie all things clad;
silence accompanied, for beast and bird,
They to their grassie couch, these to their nests
were slunk, all but the wakeful nightingale;
she all night long her am'rous descant sung;
silence was pleas'd: now glow'd the firmament
with living saphires: Hesperus that led
The starrie host, rode brightest, till the moon
rising in clouded majestie, at length
Apparent queen unvail'd her peerless light,
And o're the dark her silver mantle threw.

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WHEN Adam thus to Eve: Fair consort, th' hour
of night, and all things now retir'd to rest
Mind us of like repose, since God hath set
Labour and rest, as day and night to men
successive, and the timely dew of sleep
Now falling with soft slumbrous weight inclines
our eye-lids; other creatures all day long
rove idle unemploy'd, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignitie,
And the regard of heav'n on all his waies;
while other animals unactive range,
And of their doings God takes no account.
To morrow ere fresh morning streak the east
with first approach of light, we must be ris'n,
And at our pleasant labour, to reform
yon flourie arbors, yonder allies green,
our walks at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth:
Those blossoms also, and those dropping gumms,
That lie bestrowne unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Mean while, as nature wills, night bids us rest.
TO WHOM thus Eve with perfect beauty adorn'd.
My author and disposer, what thou bidst
unargu'd I obey; so God ordains,
God is thy law, thou mine: to know no more
Is woman's happiest knowledge and her praise.
with thee conversing I forget all time,
All seasons and their change, all please alike.
sweet is the breath of morn, her rising sweet,
with charm of earliest birds; pleasant the sun
when first on this delightful land he spreads

His orient beams, on herb, tree, fruit, and flower,
glistering with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
of grateful ev'ning milde, then silent night
with this her solemn bird and this fair moon,
And these the gemms of heav'n, her starrie train:
but neither breath of morn when she ascends
with charm of earliest birds, nor rising sun
on this delightful land, nor herb, fruit, floure,
glistering with dew, nor fragrance after showers,
Nor grateful evening mild, nor silent night
with this her solemn bird, nor walk by moon,
or glittering star-light without thee is sweet.
but wherefore all night long shine these, for whom
This glorious sight, when sleep hath shut all eyes?
To whom our general ancestor repli'd.
Daughter of god and man, accomplisht eve,
Those have their course to finish, round the earth,
by morrow ev'ning, and from land to land
in order, though to nations yet unborn,
minist'ring light prepar'd, they set and rise;
Lest total darkness should by night regain
her old possession, and extinguish life
in nature and all things, which these soft fires
Not only enlighten, but with kindly heat
of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar vertue on all kinds that grow
on earth, made hereby apter to receive
perfection from the sun's more potent ray.
These then, though unbeheld in deep of night,
shine not in vain, nor think, though men were none,
That heav'n would want spectators, God want praise;
Millions of spiritual creatures walk the earth

unseen, both when we wake, and when we sleep:
 All these with ceaseless praise his work behold
 Both day and night: how often from the steep
 of echoing hill or thicket have we heard
 celestial voices to the midnight air,
 sole, or responsive each to others note
 singing their great creator: oft in bands
 while they keep watch, or nightly rounding walk
 with heav'nly touch of instrumental sounds
 in full harmonic number join'd, their songs
 divide the night, and lift our thoughts to heaven.
 THUS talking hand in hand alone they pass'd
 on to their blissful bower; it was a place
 chos'n by the sovran planter, when he fram'd
 All things to man's delightful use; the roof
 of thickest covert was inwoven shade
 Laurel and mirtle, and what higher grew
 of firm and fragrant leaf; on either side
 Acanthus, and each odorous bushie shrub
 Fenc'd up the verdant wall; each beauteous flower,
 iris all hues, roses, and gessamin
 rear'd high their flourish'd heads between, and wrought
 Mosaic; underfoot the violet,
 crocus, and hyacinth with rich inlay
 broider'd the ground, more colour'd than with stone
 of costliest emblem: other creature here
 beast, bird, insect, or worm durst enter none;
 such was their awe of man. In shadier bower
 more sacred and sequester'd, though but feign'd,
 Pan or silvanus never slept, nor nymph,
 nor faunus haunted. Here in close recess
 with flowers, garlands, and sweet-smelling herbs
 espoused eve deck'd first her nuptial bed,
 and heav'nly quires the hymenaeal sung,

what day the genial angel to our fire
brought her in naked beauty more adorn'd,
More lovely than pandora, whom the gods
Endow'd with all their gifts, and O too like
In sad event, when to the unwiser son
of japhet brought by Hermes, she ensnar'd
Mankind with her fair looks, to be aveng'd
on him who had stole jove's authentic fire.
THUS at their shady lodge arriv'd, both stood,
both turn'd, and under op'n skie ador'd
The God that made both skie, air, earth and heav'n
which they beheld, the moon's resplendent globe
And starrie pole: thou also mad'st the night,
maker omnipotent, and thou the day,
which we in our appointed work imploy'd
Have finisht happie in our mutual help
And mutual love, the crown of all our bliss
ordain'd by thee, and this delicious place
For us too large, where thy abundance wants
partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a race
To fill the earth, who shall with us extoll
Thy goodness infinite, both when we wake
And when we seek, as now, thy gift of sleep.
THIS said unanimous, and other rites
observing none, but adoration pure
which God likes best, into their inmost bower
Handed they went; and eas'd the putting off
These troublesome disguises which we wear,
strait side by side were laid, nor turn'd I weene
Adam from his fair spouse, nor eve the rites
mysterious of connubial love refus'd:
whatever hypocrites austere talk
of puritie and place and innocence,

defaming as impure what God declares
pure, and commands to some, leaves free to all.
our maker bids encrease, who bids abstain
but our destroyer, foe to God and man?
Haile wedded love, mysterious law, true source
of human offspring, sole proprietie,
in paradise of all things common else.
by thee adulterous lust was driv'n from men
Among the bestial herds to range, by thee
founded in reason, loyal, just, and pure,
relations dear, and all the charities
of father, son, and brother first were known.
far be it, that I should write thee sin or blame,
or think thee unbefitting holiest place,
perpetual fountain of domestic sweets,
whose bed is undefil'd and chaste pronounc't,
present, or past, as saints and patriarchs us'd.
Here love his golden shafts imploies, here lights
his constant lamp, and waves his purple wings,
reigns here and revels; not in the bought smile
of harlots, loveless, joyless, unindear'd,
casual fruition, nor in court amours
mixt dance, or wanton mask, or midnight ball,
or serenate, which the starv'd lover sings
to his proud fair, best quitted with disdain.
These lull'd by nightingales imbracing slept,
and on their naked limbs the flourish'd roof
showr'd roses, which the morn repair'd. sleep on,
blest pair; and o yet happiest if ye seek
no happier state, and know to know no more.
now had night measur'd with her shaddowie cone
half way up hill this vast sublunar vault,
and from their ivorie port the cherubim
forth issuing at the accustom'd hour stood arm'd

To their night watches in warlike parade,
when gabriel to his next in power thus spake.
UZZIEL, half these draw off, and coast the south
with strictest watch; these other wheel the north,
our circuit meets full west. As flame they part
Half wheeling to the shield, half to the spear.
From these, two strong and suttler spirits he call'd
That neer him stood, and gave them thus in charge.
ITHURIEL and zephon, with wing'd speed
search through this garden, leave unsearcht no nook,
But chiefly where these two fair creatures lodge,
Now laid perhaps asleep secure of harm.
This ev'ning from the sun's decline arriv'd
who tells of some infernal spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of hell, on errand bad no doubt:
such where ye find, seise fast, and hither bring.
so saying, on he led his radiant files,
Daz'ling the moon; these to the bower direct
In search of whom they sought: him there they found
squat like a toad, close at the ear of eve;
Assaying by his devilish art to reach
The organs of her fancie, and with them forge
illusions as he list, phantasms and dreams,
or if, inspiring venom, he might taint
Th' animal spirits that from pure blood arise
Like gentle breaths from rivers pure, thence raise
At least distemper'd, discontented thoughts,
vain hopes, vain aimes, inordinate desires
Blown up with high conceits ingendring pride.
Him thus intent ithuriel with his spear
Touch'd lightly; for no falsehood can endure
Touch of celestial temper, but returns
of force to its own likeness: up he starts

Discover'd and surpriz'd. As when a spark
 Lights on a heap of nitrous powder, laid
 Fit for the tun some magazine to store
 Against a rumour'd war, the smuttie graine
 With sudden blaze diffus'd, inflames the air:
 So started up in his own shape the fiend.
 Back stept those two fair angels half amaz'd
 So sudden to behold the grislie king;
 Yet thus, unmov'd with fear, accost him soon.
 WHICH of those rebel spirits adjudg'd to hell
 Com'st thou, escap'd thy prison, and transform'd,
 Why satst thou like an enemie in waite
 Here watching at the head of these that sleep?
 KNOW ye not then, said satan, fill'd with scorn,
 Know ye not me? ye knew me once no mate
 For you, there sitting where ye durst not soare;
 Not to know me argues yourselves unknown,
 The lowest of your throng; or if ye know,
 Why ask ye, and superfluous begin
 Your message, like to end as much in vain?
 To whom thus zephon, answering scorn with scorn.
 Think not, revolted spirit, thy shape the same,
 Or undiminisht brightness, to be known
 As when thou stoodst in heav'n upright and pure;
 That glorie then, when thou no more wast good,
 Departed from thee, and thou resembl'st now
 Thy sin and place of doom obscure and foule.
 But come, for thou, befure, shalt give account
 To him who sent us, whose charge is to keep
 This place inviolable, and these from harm.
 So spake the cherube, and his grave rebuke
 Severe in youthful beaultie, added grace
 Invincible: abasht the devil stood,
 And felt how awful goodness is, and saw

virtue in her shape how lovely, saw, and pin'd
His loss; but chiefly to find here observ'd
His lustre visibly impair'd; yet seem'd
Undaunted. if I must contend, said he,
Best with the best, the sencer not the sent,
or all at once; more glory will be won,
or less be lost. thy fear, said zephon bold,
will save us trial what the least can do
single against thee wicked, and thence weak.
The fiend repli'd not, overcome with rage;
but like a proud steed rein'd, went haughty on,
chaumping his iron curb: to strive or flie
He held it vain; awe from above had quell'd
His heart, not else dismay'd. now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd
A waiting next command. To whom their chief
Gabriel from the front thus call'd aloud.
O friends, I hear the tread of nimble feet
Hasting this way, and now by glimps discern
Ithuriel and zephon through the shade,
And with them comes a third of regal port,
But faded splendor wan; who by his gate
And fierce demeanour seems the prince of hell,
Not likely to part hence without contest;
stand firm, for in his look defiance lours.
He scarce had ended, when those two approach'd
And brief related whom they brought, where found,
How busied, in what form and posture coucht.
To whom with stern regard thus Gabriel spake.
why hast thou, satan, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
of others, who approve not to transgress
By thy example, but have power and right

to question thy bold entrance on this place;
employ'd it seems to violate sleep, and those
whose dwelling God hath planted here in bliss?
To whom thus satan with contemptuous brow.
gabriel, thou hadst in heav'n th' esteem of wise,
and such I held thee; but this question askt
puts me in doubt. Lives there who loves his pain?
who would not, finding way, break loose from hell,
Though thither doom'd? thou wouldst thyself, no
And boldly venture to whatever place [doubt,
Farthest from pain, where thou mightst hope to change
Torment with ease, and soonest recompence
Dole with delight, which in this place I sought;
To thee no reason; who knowst only good,
But evil hast not tried: and wilt object
His will who bound us? let him surer bar
His iron gates, if he intends our stay
In that dark durance: thus much what was askt.
The rest is true, they found me where they say;
But that implies not violence or harm.
THUS he in scorn. The warlike angel mov'd,
Disdainfully half smiling thus repli'd.
O loss of one in heav'n to judge of wise,
since satan fell, whom follie overthrew,
And now returns him from his prison scapt,
gravely in doubt whether to hold them wise
or not, who ask what boldness brought him hither
unlicenc't from his bounds in hell prescrib'd;
so wise he judges it to fly from pain
However, and to scape his punishment.
so judge thou still, presumptuous, till the wrauth,
which thou incurr'st by flying, meet thy flight,
sevenfold, and scourge that wisdom back to hell,
which taught thee yet no better, that no pain

can equal anger infinite provok't.
But wherefore thou alone? wherefore with thee
Came not all hell broke loose? is pain to them
Less pain, less to be fled, or thou then they
Less hardie to endure? couragious chief,
The first in flight from pain, hadst thou allég'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.
To which the fiend thus answer'd frowning stern;
Not that I less endure, or shrink from pain,
Insulting angel, well thou knowst I stood
Thy fiercest, when in battle to thy aid
The blasting volied thunder made all speed
And seconded thy else not dreaded spear.
But still thy words at random, as before,
Argue thy inexperience what behooves
From hard assaies and ill successes past
A faithful leader, not to hazard all
Through wayes of danger by himself untri'd.
I therefore, I alone first undertook
To wing the desolate abyss, and spie
This new created world, whereof in hell
Fame is not silent, here in hope to find
Better abode, and my afflicted powers
To settle here on earth, or in mid aire;
Though for possession put to try once more
what thou and thy gay legions dare against;
whose easier business were to serve their lord
High up in heav'n, with songs to hymne his throne,
And practis'd distances to cringe, not fight.
To whom the warriour angel soon repli'd.
To say and strait unsay, pretending first
wise to flie pain, professing next the spie,
Argues no leader, but a lyar trac't,

satan, and couldst thou faithful add? o name,
o sacred name of faithfulness profan'd!
faithful to whom? to thy rebellious crew?
Armie of fiends, fit body to fit head;
was this your discipline and faith ingag'd,
your military obedience, to dissolve
Allegiance to the acknowledg'd power supream?
And thou sly hypocrite, who now wouldst seem
patron of liberty, who more than thou
once fawn'd, and cring'd, and servilly ador'd
Heav'n's awful monarch? wherefore but in hope
To dispossess him, and thyself to reigne?
But mark what I arreede thee now, avant;
flie thither whence thou fledst: if from this houre
within these hallow'd limits thou appeer,
back to th' infernal pit I drag thee chain'd,
And seale thee so, as henceforth not to scorne
The facil gates of hell too slightly barr'd.
so threatn'd he, but satan to no threats
gave heed, but waxing more in rage repli'd.
THEN when I am thy captive talk of chains,
proud limitarie cherube, but ere then
far heavier load thyself expect to feel
From my prevailing arm, though heaven's king
ride on thy wings, and thou with thy compeers,
us'd to the yolk, draw'st his triumphant wheels
in progress through the road of heav'n star-pav'd.
WHILE thus he spake, th' angelic squadron bright
turn'd fierie red, sharpening in mooned hornes
Their phalanx, and began to hemm him round
with ported spears, as thick as when a field
of ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
sways them; the careful plowman doubting stands

Lest on the threshing floore his hopeful shaves
Prove chaff. on th' other side satan alarm'd
collecting all his might dilated stood,
Like Teneriff or Atlas unremov'd:
His stature reacht the skie, and on his crest
sat horror plum'd; nor wanted in his graspe
what seem'd both spear and shield: now dreadful deeds
Might have ensu'd, nor onely paradise
in this commotion, but the starrie cope
of heav'n perhaps, or all the elements
At least had gone to rack, disturb'd and torn
with violence of this conflict, had not soon
th' eternal to prevent such horrid fray
Hung forth in heav'n his golden scales, yet seen
Betwixt Astrea and the scorpion sign,
wherein all things created first he weigh'd,
The pendulous round earth with ballanc't aire
in counterpoise, now ponders all events,
battles and realms: in these he put two weights,
The sequel each of parting and of fight;
The latter quick up flew, and kickt the beam;
which gabriel spying, thus bespake the fiend.
SATAN, I know thy strength, and thou knowst mine,
Neither our own but giv'n; what follie then
To boast what arms can doe, since thine no more
Then heav'n permits, nor mine, though doubl'd now
To trample thee as mire: for proof look up,
And read thy lot in yon celestial sign [weak,
where thou art weigh'd, and shown how light, how
if thou resist. The fiend lookt up and knew
His mounted scale aloft: nor more; but fled
murmuring, and with him fled the shades of night.

The End of the fourth Book.

PARADISE LOST.

BOOK V.

NOW morn her rosie steps in th' eastern clime
Advancing, sow'd the earth with orient pearle,
when Adam wak't, so custom'd, for his sleep
was aerie light, from pure digestion bred,
And temperat vapours bland, which th' only sound
of leaves and fuming rills, Aurora's fan,
lightly dispers'd, and the shrill matin song
of birds on every bough; so much the more
His wonder was to find unwak'nd Eve
with tresses discompos'd, and glowing cheek,
As through unquiet rest: he on his side
Leaning half-rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beautie, which whether waking or asleep,
shot forth peculiar graces; then with voice
Milde, as when zephyrus on flora breathes,
Her hand soft touching, whisper'd thus. Awake
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever new delight,
Awake, the morning shines, and the fresh field
calls us, we lose the prime, to mark how spring
our tended plants, how blows the citron grove,
what drops the myrrhe, and what the balmie reed,
How nature paints her colours, how the bee
sits on the bloom extracting liquid sweet.
Such whisp'ring wak'd her, but with startl'd eye
on Adam, whom imbracing, thus she spake.
O sole in whom my thoughts find all repose,
My glorie, my perfection, glad I see
Thy face, and morn return'd, for I this night,

such night till this I never pass'd, have dream'd,
if dream'd, not as I oft am wont, of thee,
works of day past, or morrow's next design,
but of offence and trouble, which my mind
knew never till this irksome night; methought
close at mine ear one call'd me forth to walk
with gentle voice, I thought it thine; it said,
why sleepest thou eve? now is the pleasant time,
The cool, the silent, save where silence yields
to the night-warbling bird, that now awake
tunes sweetest his love-labor'd song; now reigns
full orb'd the moon, and with more pleasing light
shadowie sets off the face of things; in vain,
if none regard; heav'n wakes with all his eyes,
whom to behold but thee, nature's desire,
in whose sight all things joy, with rapture
attracted by thy beauty still to gaze.
I rose as at thy call, but found thee not;
to find thee I directed then my walk;
and on, methought, alone I pass'd through ways
that brought me on a sudden to the tree
of interdicted knowledge: fair it seem'd,
much fairer to my fancy than by day:
and as I wondering lookt, beside it stood
one shap'd and wing'd like one of those from heav'n
by us oft seen; his dewie locks distill'd
ambrosia; on that tree he also gaz'd;
and o' fair plant, said he, with fruit surcharg'd,
deigns none to ease thy load and taste thy sweet,
nor god, nor man; is knowledge so despis'd?
or envie, or what reserve forbids to taste?
forbid who will, none shall from me withhold
longer thy offer'd good, why else set here?
This said he paus'd not, but with ventrous arm

He pluckt, he tasted; mee damp horror chill'd
At such bold words voucht with a deed so bold:
But he thus overjoy'd, o fruit divine,
sweet of thyself, but much more sweet thus crompt,
Forbidd'n here, it seems, as onely fit
For gods, yet able to make gods of men:
And why not gods of men, since good, the more
communicated, more abundant growes,
The author not impair'd, but honour'd more?
Here, happie creature, fair angelic Eve,
Partake thou also; happie though thou art,
Happier thou mayst be, worthier canst not be:
Taste this, and be henceforth among the gods
Thyself a goddess, not to earth confin'd,
But sometimes in the air, as we, sometimes
Ascend to heav'n, by merit thine, and see
what life the gods live there, and such live thou.
so saying, he drew nigh, and to me held,
Even to my mouth of that same fruit held part
which he had pluckt; the pleasant savourie smell
so quick'n'd appetite, that I, methought,
could not but taste. Forthwith up to the clouds
with him I flew, and underneath beheld
The earth outstretcht immense, a prospect wide
and various: wondring at my flight and change
To this high exaltation; suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep; but o how glad I wak'd
To find this but a dream! Thus Eve her night
Related, and thus Adam answer'd sad.
BEST image of myself and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;

yet evil whence? in thee can harbour none,
created pure. but know that in the soul
Are many lesser faculties that serve
Reason as chief; among these fanſie next
Her office holds; of all external things,
which the five watchful ſenſes repreſent,
ſhe forms imaginations, aerie ſhapes,
which reaſon joining or diſjoining, frames
All what we affirm or what deny, and call
our knowledge or opinion; then retires
Into her private cell when nature reſts.
oft in her abſence mimic fanſie wakes
To imitate her; but miſjoining ſhapes,
wilde work produces oft, and moſt in dreams,
ill matching words and deeds long paſt or late.
ſome ſuch reſemblances methinks I find
of our laſt ev'ning's talk, in this thy dream,
But with addition ſtrange; yet be not ſad.
Evil into the mind of God or man
May come and go, ſo unapprov'd, and leave
No ſpot or blame behind: which gives me hope
That what in ſleep thou didſt abhor to dream,
waking thou never wilt conſent to do.
Be not diſheart'n'd then, nor cloud thoſe looks
That wont to be more chearful and ſerene
Than when fair morning firſt ſmiles on the world,
and let us to our freſh employments riſe
Among the groves, the fountains, and the flours
That open now their choiceſt boſom'd ſmells
reſerv'd from night, and kept for thee in ſtore.
ſo chear'd he his fair ſpouſe; and ſhe was chear'd,
but ſilently a gentle tear let fall
from either eye, and wip'd them with her hair;
Two other precious drops that ready ſtood,

each in their chrystal sluice, he ere they fell
kiss'd as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.
so all was clear'd, and to the field they haste.
but first from under shadie arborous roof,
soon as they forth were come to open sight
of day-spring, and the sun, who scarce up risen
with wheels yet hov'ring o're the ocean brim,
shot paralel to the earth his dewie ray,
discovering in wide lantskip all the east
of paradise and eden's happie plains,
Lowly they bow'd adoring, and began
Their orisons, each morning duly paid
in various style, for neither various style
Nor holy rapture wanted they to praise
Their maker, in fit strains pronounc't or sung
Unmeditated, such prompt eloquence
flow'd from their lips, in prose or numerous verse,
More tuneable then needed lute or harp
To add more sweetness, and they thus began.
THESE are thy glorious works, parent of good,
Almightie, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakeable, who sitst above these heavens
To us invisible or dimly seen
In these thy lowest works, yet these declare
Thy goodness beyond thought, and power divine:
speak ye who best can tell, ye sons of light,
Angels, for ye behold him, and with songs
And choral symphonies, day without night,
circle his throne rejoicing, ye in heav'n,
on earth join all ye creatures to extoll
him first, him last, him midst, and without end,
fairest of stars, last in the train of night,

if better thou belong not to the dawn,
sure pledge of day, that crown'st the smiling morn
with thy bright circlet, praise him in thy sphere
while day arises, that sweet hour of prime.
Thou sun, of this great world both eye and soul,
Acknowledge him thy greater, sound his praise
in thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon, that now meet'st the orient sun, now sit'st
with the fixt stars, fixt in their orb that lies,
And ye five other wand'ring fires that move
in mystic dance not without song, resound
his praise, who out of darkness call'd up light.
Air, and ye elements the eldest birth
of nature's womb, that in quaternion run
perpetual circle, multiform; and mix
And nourish all things, let your ceaseless change
varie to our great maker still new praise.
Ye mists and exhalations that now rise
From hill or steaming lake, duskie or grey,
Till the sun paint your fleecie skirts with gold,
In honour to the world's great author rise,
whether to deck with clouds th' uncolour'd skie,
or wet the thirsty earth with falling showers,
rising or falling still advance his praise.
His praise ye winds, that from four quarters blow,
breathe soft or loud; and wave your tops, ye pines,
with every plant, in sign of worship wave.
Fountains and ye, that warble, as ye flow,
melodious murmurs, warbling tune his praise.
Join voices all ye living souls, ye birds,
That singing up to heaven gate ascend,
Bear on your wings and in your notes his praise,
ye that in waters glide, and ye that walk

The earth, and stately tread, or lowly creep;
witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.
Hail universal Lord, be bounteous still
To give us onely good; and if the night
Have gathered aught of evil or conceal'd,
Disperse it, as now light dispels the dark.
so pray'd they innocent, and to their thoughts
Firm peace recover'd soon and wonted calm.
on to their morning's rural work they haste
Among sweet dewes and flours; where any row
of fruit-trees overwoodie reach'd too far
Their pamper'd boughs, and needed hands to check
fruitless embraces: or they led the vine
To wed her elm; she spous'd about him twines
Her marriageable arms, and with her brings
Her down th' adopted clusters, to adorn
His barren leaves. Them thus imploi'd beheld
with pitie heav'n's high king, and to him call'd
Raphael, the sociable spirit, that deign'd
To travel with Tobias, and secur'd
His marriage with the seaventimes-wedded maid.
RAPHAEL, said he, thou hearst what stir on earth
satan from hell scap't through the darksome gulf
Hath rais'd in Paradise, and how disturb'd
This night the human pair, how he designs
in them at once to ruin all mankind.
Go therefore, half this day as friend with friend
converse with Adam, in what bowre or shade
Thou find'st him from the heat of noon retir'd,
To respite his day-labour with repast,
or with repose; and such discourse bring on,
As may advise him of his happie state,

Happinefs in his power left free to will,
Left to his own free will, his will though free,
Yet mutable; whence warn him to beware
He fwerve not too secure: tell him withal
His danger, and from whom, what enemie
Late fall'n himfelf from heav'n, is plotting now
The fall of others from like ftate of blifs;
By violence, no, for that fhall be withftood,
But by deceit and lies; this let him know,
Left wilfully tranfgreffing he pretend
furprifal, unadmonifht, unforewarn'd.
fo fpake th' eternal father, and fulfill'd
All juftice: nor delaid the winged faint
After his charge receiv'd; but from among
Thoufand celestial ardors, where he ftood
vail'd with his gorgeous wings, up-fpringing light
Flew through the midft of heav'n; th' angelic quires
on each hand parting, to his fpeed gave way
Through all th' empyreal road; till at the gate
of heav'n arriv'd, the gate felf-open'd wide
on golden hinges turning, as by work
divine the fov'ran architect had fram'd.
From hence, no cloud, or, to obftruct his fight,
ftar interpos'd, however fmall he fees,
Not unconform'd to other fhining globes,
Earth and the gard'n of God, with cedars crown'd
Above all hills. As when by night the glafs
of Galileo, lefs affur'd, obferves
imagin'd lands and regions in the moon:
or pilot from amidft the cyclades
Delos or famos firft appearing kenns
A cloudy fpot. Down thither prone in flight
He fpeeds, and through the vaft ethereal fkie
sailles between worlds and worlds, with fteddie wing

Now on the polar windes, then with quick fann
winnows the buxom air; till within soare
of towring eagles, to all the fowles he seems
A phoenix, gaz'd by all, as that sole bird
when to enshrine his reliques in the sun's
bright temple, to ægyptian Theb's he flies.
At once on th' eastern cliff of paradise
he lights, and to his proper shape returns
A seraph wing'd; six wings he wore, to shade
his lineaments divine; the pair that clad
each shoulder broad, came mantling o're his breast
with regal ornament; the middle pair
girt like a starrie zone his waste, and round
skirted his loins and thighs with downie gold
and colours dipt in heav'n; the third his feet
shadow'd from either heele with feather'd maile
skie-tinctur'd grain. Like maia's son he stood,
and shook his plumes, that heav'nly fragrance fill'd
the circuit wide. strait knew him all the bands
of angels under watch; and to his state,
and to his message high in honour rise;
for on some message high they gues'd him bound.
Their glittering tents he pass'd, and now is come
into the blisful field, through groves of myrrhe,
and flouing odours, cassia, nard, and balme;
A wilderness of sweets; for nature here
wanton'd as in her prime, and plaid at will
her virgin fancies, pouring forth more sweet,
wilde above rule or art; enormous blifs.
him through the spicie forrest onward come
Adam discern'd, as in the dore he sat
of his coole bowre, while now the mounted sun
shot down direct his fervid raies to warme
earth's inmost womb, more warmth then Adam needs;

And Eve within, due at her hour prepar'd
For dinner savourie fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milkie stream,
Berrie or grape: to whom thus Adam call'd,
HASTE hither Eve, and worth thy sight behold
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Ris'n on mid-noon; some great behest from heav'n
To us perhaps he brings, and will voutsafe
This day to be our guest. But go with speed,
And what thy stores contain, bring forth and poure
Abundance, fit to honour and receive
Our heav'nly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where nature multiplies
Her fertil growth, and by disburd'ning grows
More fruitful, which instructs us not to spare.
To whom thus Eve. Adam, earth's hallow'd mould,
Of God inspir'd, small store will serve, where store,
All seasons, ripe for use hangs on the stalk;
save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
but I will haste and from each bough and break,
Each plant and juiciest gourd will pluck such choice
To entertain our angel guest, as he
Beholding shall confess that here on earth
God hath dispens'd his bounties as in heav'n.
so saying, with dispatchful looks in haste
she turns, on hospitable thoughts intent
what choice to chuse for delicacie best,
what order, so contriv'd as not to mix
Tastes, not well joyn'd, inelegant, but bring
Taste after taste upheld with kindest change,

bestirs her then, and from each tender stalk
whatever earth all-bearing mother yeilds
in india east or west, or middle shoare
in pontus or the runic coast, or where
alcinous reign'd, fruit of all kindes, in coate,
rough or smooth rin'd, or bearded husk, or shell
she gathers, tribute large, and on the board
heaps with unsparing hand; for drink the grape
she crushes, inoffensive moult, and meathes
from many a berry, and from sweet kernels prest
she tempers dulcid creams, nor these to hold
wants her fit vessels pure, then strews the ground
with rose and odours from the shrub unfum'd.
mean while our primitive great sire, to meet
his god-like guest, walks forth, without more train
accompani'd then with his own compleat
perfections, in himself was all his state,
more solemn then the tedious pomp that waits
on princes, when their rich retinue long
of horses led, and grooms besmear'd with gold
dazles the croud, and sets them all agape.
neerer his presence Adam though not aw'd,
yet with submit approach and reverence meek,
as to a superior nature, bowing low,
thus said. native of heav'n, for other place
none can than heav'n such glorious shape contain;
since by descending from the thrones above,
those happie places thou hast deign'd a while
to want, and honour these, voutsafe with us
two onely, who yet by sov'ran gift possess
this spacious ground, in yonder shadie bowre
to rest, and what the garden choicest bears
to sit and taste, till this meridian heat
be over, and the sun more coole decline.

WHOM thus the angelic vertue answer'd milde.
Adam, I therefore came, nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though spirits of heav'n
To visit thee; lead on then where thy bowre
Oreshades; for these mid-hours, till ev'ning rise
I have at will. so to the silvan lodge
They came, that like Pomona's arbor smil'd
With flourets deck't and fragrant smells; but Eve
Undeckt, save with herself more lovely fair
Then wood-nymph, or the fairest goddess feign'd
Of three that in mount ida naked strove,
stood to entertain her guest from heav'n; no vaile
she needed, vertue proof, no thought infirme
Alter'd her cheek. on whom the angel haile
bestow'd, the holy salutation us'd
Long after to blest Marie, second Eve.
HAILE mother of mankind, whose fruitful womb
shall fill the world more numerous with thy sons
Than with these various fruits the trees of God
Have heap'd this table. Rais'd of grassie turf
Their table was, and mossie seats had round,
And on her ample square from side to side
All Autumn pil'd, though spring and Autumn her
panc'd hand in hand. A while discourse they hold;
No fear least dinner coole; when thus began
our author. Heav'nly stranger, please to taste
These bounties which our nourisher, from whom
All perfect good unmeasur'd out, descends,
To us for food and for delight hath caus'd
The earth to yield; unsavourie food perhaps
To spiritual natures; only this I know,
That one celestial father gives to all.
To whom the angel. Therefore what he gives

(whose praise be ever sung) to man in part
spiritual, may of purest spirits be found
No ingrateful food: and food alike those pure
intelligential substances require
As doth your rational; and both contain
within them every lower facultie
of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed; of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon;
whence in her visage round those spots, unpurg'd
vapours not yet into her substance turn'd.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbes.
The sun that light imparts to all, receives
From all his alimential recompence
in humid exhalations, and at even
sups with the ocean: though in heav'n the trees
of life ambrosial frutage bear, and vines
yield nectar, though from off the boughs each morn
we brush mellifluous dewes, and find the ground
cover'd with pearly grain: yet god hath here
varied his bounty so with new delights,
As may compare with heav'n; and to taste
Think not I shall be nice. so down they sat,
And to their viands fell, nor seemingly
The angel, nor in mist, the common gloss
of theologians, but with keen dispatch
of real hunger, and concoctive heate
To transubstantiate; what redounds, transpires

Through spirits with ease; nor wonder; if by fire
Of sooty coal the empiric alchymist
Can turn, or holds it possible to turn
Metals of drossiest ore to perfect gold
As from the mine. Mean while at table xve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd: O innocence
Deserving paradise! if ever, then,
Then had the sons of God excuse to have been
Enamour'd at that sight; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd lover's hell.
THUS when with meats and drinks they had suffic'd,
Not burden'd nature, sudden mind arose
In Adam, not to let th' occasion pass
Given him by this great conference to know
Of things above his world, and of their being
Who dwell in heav'n, whose excellence he saw
Transcend his own so far, whose radiant forms
Divine effulgence, whose high power so far
Exceeded human, and his wary speech
Thus to th' empyreal minister he fram'd.
INHABITANT with God, now know I well
Thy favour, in this honour done to man,
Under whose lowly roof thou hast voutsaf't
To enter, and these earthly fruits to taste,
Food not of angels, yet accepted so,
As that more willingly thou couldst not seem
At heav'n's high feasts to have fed: yet what compare?
To whom the winged hierarch repli'd.
O Adam, one almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good, created all
Such to perfection, one first matter all,

Indu'd with various forms, various degrees
of substance, and in things that live, of life;
But more refin'd, more spirituous, and pure,
As neerer to him plac'd or neerer tending
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
springs lighter the green stalk, from thence the leaves
More aerie, last the bright consummate floure
spirits odorous breathes: flours and their fruit
Man's nourishment, by gradual scale sublim'd
To vital spirits aspire, to animal,
To intellectual, give both life and sense,
Fancie and understanding, whence the soul
Reason receives, and reason is her being,
Discursive or intuitive; discourse
is ofttest yours, the latter most is ours,
Differing but in degree, of kind the same.
wonder not then, what God for you saw good
if I refuse not, but convert, as you,
To proper substance; time may come when men
with angels may participate, and find
No inconvenient diet, nor too light fare:
And from these corporal nutriments perhaps
your bodies may at last turn all to spirit,
improv'd by tract of time, and wing'd ascend
ethereal, as we, or may at choice
Here or in heav'nly paradises dwell;
if ye be found obedient, and retain
unalterably firm his love entire
whose progenie you are. mean while enjoy
your fill what happiness this happie state
can comprehend, incapable of more.
To whom the patriarch of mankind repli'd,

O favourable spirit, propitious guest,
well hast thou taught the way that might direct
our knowledge, and the scale of nature set
From centre to circumference, whereon
in contemplation of created things
by steps we may ascend to God. but say,
what meant that caution join'd, "if ye be found
"obedient?" can we want obedience then
To him, or possibly his love desert
who form'd us from the dust, and plac'd us here
full to the utmost measure of what bliss
Human desires can seek or apprehend?
To whom the angel, son of heav'n and earth,
Attend: That thou art happie, owe to God;
That thou continu'st such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution giv'n thee; be advis'd.
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity;
Our voluntarie service he requires,
Not our necessitated, such with him
findes no acceptance, nor can find, for how
can hearts, not free, be tri'd whether they serve
willing or no, who will but what they must
By destinie, and can no other choose?
Myself and all th' angelic host that stand
in sight of God enthron'd, our happie state
hold, as you yours, while our obedience holds;
on other surety none; freely we serve,
because we freely love, as in our will
To love or not; in this we stand or fall:

And some are fall'n, to disobedience fall'n,
And so from heav'n to deepest hell; O fall
From what high state of bliss into what woe!
To whom our great progenitor. Thy words
Attentive, and with more delighted ear
Divine instructor, I have heard, than when
Cherubic songs by night from neighbouring hills
Aereal music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love
Our maker, and obey him whose command
Single, is yet so just, my constant thoughts
Assur'd me and still assure: though what thou tellest
Hath past in heav'n, some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day, for scarce the sun
Hath finish'd half his journey, and scarce begins
His other half in the great zone of heav'n.
THUS Adam made request, and raphael
After short pause assenting, thus began.
HIGH matter thou injoinst me, o prime of men,
Sad task and hard, for how shall I relate
To human sense th' invisible exploits
Of warring spirits; how without remorse
The ruin of so many glorious once
And perfect while they stood; how last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is dispenc'd, and what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporal forms,
As may express them best, though what if earth

be but the shadow of heav'n, and things therein
each to other like, more than on earth is thought;
As yet this world was not, and chaos wilde
reign'd where these heav'ns now rowl, where earth
upon her center pois'd, when on a day [now rests
(For time, though in eternitie, appli'd
To motion, measures all things durable
by present, past, and future) on such day
As heav'n's great year brings forth, th' empyreal host
of angels by imperial summons call'd,
Innumerable before th' almighties throne
forthwith from all the ends of heav'n appeer'd
under their hierarchs in orders bright
Ten thousand thousand ensigns high advanc'd,
standards, and gonfalons twixt van and reare
streame in the aire, and for distinction serve
of hierarchies, of orders, and degrees;
or in their glittering tissues bear imblaz'd
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbes
of circuit inexpressible they stood,
orb within orb, the father infinite,
by whom in bliss imbosom'd sat the son
Amidst as from a flaming mount, whose top
brightness had made invisible, thus spake.
HEAR all ye angels, progenie of light,
Thrones, dominations, principedoms, virtues, powers,
Hear my decree, which unrevok't shall stand.
This day I have begot whom I declare
My onely son, and on this holy hill
him have anointed, whom ye now behold
At my right hand; your head I him appoint;
And by myself have sworn to him shall bow
All knees in heav'n, and shall confess him Lord,

under his great vice-gerent reign abide
 united as one individual soul
 for ever happie: Him who disobeyes
 me disobeyes, breaks union, and that day
 cast out from God and blessed vision, falls
 into utter darkness, deep ingulft, his place
 ordain'd without redemption, without end.
 so spake th' omnipotent, and with his words
 All seem'd well-pleas'd, all seem'd, but were not all
 That day, as other solemn days, they spent
 in song and dance about the sacred hill,
 mystical dance, which yonder starrie spheare
 of planets and of fixt in all her wheelles
 resembles nearest, mazes intricate,
 eccentric, intervolve'd, yet regular
 then most, when most irregular they seem:
 and in their motions harmonie divine
 so smooths her charming tones, that God's own ear
 listens delighted. ev'ning now approach'd
 (For we have also our ev'ning and our morn,
 we ours for change delectable, not need)
 forthwith from dance to sweet repast they turn
 desirous, all in circles as they stood,
 tables are set, and on a sudden pil'd
 with angel's food, and rubied nectar flows
 in pearle, in diamond, and massie gold,
 fruit of delicious vines, the growth of heav'n.
 on flours repos'd, and with fresh flourets crown'd,
 they eat, they drink, and in communion sweet
 quaff immortality and joy, secure
 of surfeit where full measure only bounds
 excess, before th' all-bounteous king, who shewr'd
 with copious hand, rejoicing in their joy.
 Now when ambrosial night with clouds exhal'd

From that high mount of God, whence light and shade
spring both, the face of brightest heav'n had chang'd
To grateful twilight (for night comes not there
In darker veil) and roseat dew's dispos'd
All but the unsleeping eyes of God to rest,
wide over all the plain, and wider far
Then all this globous earth in plain outspread,
(such are the courts of God) Th' angelic throng
Dispers'd in bands and files their camp extend
By living streams among the trees of life,
Pavilions numberless, and sudden rear'd,
celestial tabernacles, where they slept
Fann'd with cool winds, save those who in their course
Melodious hymns about the sov'ran throne
Alternate all night long: but not so wak'd
satan, so call him now, his former name
Is heard no more in heav'n; he of the first,
If not the first arch-angel, great in power,
In favour and praeeminence, yet fraught
with envie against the son of God, that day
Honour'd by his great father, and proclaim'd
Messiah king anointed, could not beare pair'd.
Through pride that sight, and thought himself im-
Deep malice thence conceiving and disdain,
soon as midnight brought on the duskie hour
Friendliest to sleep and silence, he resolv'd
with all his legions to dislodge, and leave
Unworshipt, unobey'd the throne supream
contemptuous, and his next subordinate
Awak'ning, thus to him in secret spake.
SLEEPST thou companion dear, what sleep can close
Thy eye-lids? and remembrest what decree
of yesterday, so late hath past the lips
of heav'n's almightie. Thou to me thy thoughts

wast wont, I mine to thee was wont to impart;
both waking we were one; how then can now
Thy sleep dissent? new laws thou seest impos'd;
New laws from him who reigns, new minds may raise
In us who serve, new councils, to debate
what doubtful may ensue, more in this place
To utter is not safe. Assemble thou
of all those myriads which we lead the chief;
tell them that by command, ere yet dim night
Her shadowie cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward with flying march where we possess
The quarters of the north, there to prepare
Fit entertainment to receive our king
The great Messiah, and his new commands,
who speedily through all the hierarchies
Intends to pass triumphant, and give laws.
so spake the false arch-angel, and infus'd
bad influence into th' unwarie brest
of his associate; he together calls,
or severall one by one, the regent powers,
under him regent, tells, as he was taught,
That the most high commanding, now ere night,
Now ere dim night had disincumber'd heav'n,
The great hierarchal standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
or taint integritie; but all obey'd
The wonted signal, and superior voice
of their great potentate; for great indeed
His name, and high was his degree in heav'n;
His count'nance, as the morning star that guides
The starrie flock, allur'd them, and with lyes
drew after him the third part of heav'n's host:

Mean while th' eternal eye, whose sight discernes
Abstrusest thoughts, from forth his holy mount
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising, saw in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree ;
And smiling to his onely son thus said.
SON, thou in whom my glory I behold
In full resplendence, heir of all my might,
Nearer it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deitie or empire, such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north ;
Nor so content, hath in his thought to trie
In battle, what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose
This our high place, our sanctuarie, our hill.
To whom the son with calm aspect and cleer
Light'ning divine, ineffable, serene,
Made answer. Mightie father, thou thy foes
Justly hast in derision, and secure
Laugh'st at their vain designes and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
Giv'n me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in heav'n.
so spake the son, but satan with his powers
Far was advanc't on winged speed, an host

innumerable as the stars of night,
 or stars of morning, dew-drops, which the sun
 impearls on every leaf and every flower.
 regions they pass'd, the mightie regencies
 of seraphim and potentates and thrones
 in their triple degrees, regions to which
 All thy dominion, Adam, is no more
 Then what this garden is to all the earth,
 And all the sea, from one entire globose
 stretcht into longitude; which having pass'd
 At length into the limits of the north
 They came, and satan to his royal seat
 High on a hill, far blazing, as a mount
 Rais'd on a mount, with pyramids and towers
 From diamond quarries hew'n, and rocks of gold,
 The palace of great Lucifer, (so call
 That structure in the dialect of men
 interpreted) which not long after, he
 affecting all equality with god,
 in imitation of that mount whereon
 messiah was declar'd in sight of heav'n,
 The mountain of the congregation call'd;
 For thither he assembl'd all his train,
 pretending so commanded to consult
 About the great reception of their king,
 Thither to come, and with calumnious art
 of counterfeted truth thus held their ears.
 THRONES, dominations, princedomes, vertues, powers,
 if these magnific titles yet remain
 Not meerly titular, since by decree
 Another now hath to himself ingross't
 All power, and us eclips'd under the name
 of king anointed, for whom all this haste
 of midnight march, and hurried meeting here,

THIS onely to consult how we may best
with what may be devis'd of honours new
Receive him coming to receive from us
knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endur'd,
To one and to his image now proclaim'd?
but what if better counsels might erect
our minds and teach us to cast off this yoke?
will ye submit your necks, and chuse to bend
The supple knee? ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and sons of heav'n possess before
by none, and if not equal all, yet free,
Equally free; for orders and degrees
jarr not with liberty, but well consist.
who can in reason then or right assume
Monarchie over such as live by right
his equals, if in power and splendor less,
in freedom equal? or can introduce
Law and edict on us, who without law
erre not, much less for this to be our lord,
And look for adoration to th' abuse
of those imperial titles which assert
our being ordain'd to govern, not to serve?
THUS far his bold discourse without controule
Had audience, when among the seraphim
Abdiel, than whom none with more zeale ador'd
The deitie, and divine commands obey'd,
stood up, and in a flame of zeale severe
The current of his fury thus oppos'd.
O argument blasphemous, false and proud!
words which no ear ever to hear in heav'n
expected, least of all from thee, ingrate,
in place thyself so high above thy peeres.

canst thou with impious obloquie condemn
The just decree of God, pronounc't and sworn,
That to his only son by right endu'd
with regal scepter, every soul in heav'n
shall bend the knee, and in that honour due
confess him rightful king? unjust thou saist
flatly unjust, to bind with laws the free,
And equal over equals to let reigne,
one over all with unsucceeded power.
shalt thou give law to God, shalt thou dispute
with him the points of libertie, who made
Thee what thou art, and form'd the pow'rs of heav'n
such as he pleas'd, and circumscrib'd their being?
yet by experience taught we know how good,
And of our good, and of our dignitie
How provident he is, how far from thought
To make us less, bent rather to exalt
our happie state under one head more neer
united. But to grant it thee unjust,
That equal over equals monarch reigne :
Thyself though great and glorious dost thou count,
or all angelic nature join'd in one,
Equal to him begotten son, by whom
As by his word the mighty father made
All things, ev'n thee, and all the spirits of heav'n
by him created in their bright degrees,
crown'd them with glory, and to their glory nam'd
Thrones, dominations, principedoms, vertues, powers,
essential powers, nor by his reign obscur'd,
but more illustrious made, since he the head
one of our number thus reduc't becomes,
his laws our laws, all honour to him done
Returns our own. cease then this impious rage,
And tempt not these ; but hast'n to appease

Th' incens'd father, and th' incens'd son,
while pardon may be found in time besought,
so spake the fervent angel, but his zeale
None seconded, as out of season judg'd,
or singular and rash, whereat rejoic'd
Th' apostat, and more haughty thus repli'd.
That we were form'd then saist thou? and the work
of secundarie hands, by task transfer'd
From father to his son? strange point and new!
Doctrin which we would know whence learnt: who
when this creation was? rememberst thou [saw
thy making, while the maker gave thee being?
we know no time when we were not as now;
know none before us, self-begot, self-rai'd
By our own quick'ning power, when fatal course
Had circl'd his full orbe, the birth mature
of this our native heav'n, ethereal sons.
our puissance is our own, our own right hand
shall teach us highest deeds, by proof to try
who is our equal: then thou shalt behold
whether by supplication we intend
Address, and to begirt th' almighty throne
Beseeching or besieging. This report,
These tidings carrie to th' anointed king;
And fly, ere evil intercept thy flight.
HE said, and as the sound of waters deep
Hoarse murmur echo'd to his words applause
Through the infinite host, nor less for that
The flaming seraph fearless, though alone
Encompass'd round with foes, thus answer'd bold,
O alienate from God, o spirit accurst,
Forlak'n of all good; I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread

both of thy crime and punishment: henceforth
No more be troubl'd how to quit the yoke
of God's Messiah; those indulgent laws
will not be now voutsaf't, other decrees
Against thee are gone forth without recall;
That golden scepter which thou didst reject
is now an iron rod to bruise and break
Thy disobedience. well thou didst advise,
yet not for thy advice or threats I fly
These wicked tents devoted, least the wrath
impendent, raging into sudden flame
distinguish not: for soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
when who can uncreate thee thou shalt know,
so spake the seraph Abdiel faithful found,
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
unshaken, uneduc'd, unterrifi'd
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he susteind
superior, nor of violence fear'd aught;
And with retorted scorn his back he turn'd
on those proud towers to swift destruction doom'd.

The end of the fifth Book.

PARADISE LOST.

BOOK VI.

ALL night the dreadless angel unpursu'd
Through heav'n's wide champain held his way,
wak't by the circling hours, with rosie hand [till morn,
Unbarr'd the gates of light. There is a cave
within the mount of God, fast by his throne,
where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through
grateful vicissitude, like day and night; [heav'n
Light issues forth, and at the other dore
obsequious darkness enters, till her hour [well
To veile the heav'n, though darkness there might
seem twilight here; and now went forth the morn
such as in highest heav'n, array'd in gold
Empyrean, from before her vanish night,
shot through with orient beams: when all the plain
cover'd with thick embattel'd squadrons bright,
chariots and flaming arms, and ferie steeds
Reflecting blaze on blaze, first met his view:
war he perceiv'd, war in procinct, and found
Already known what he for news had thought
To have reported: gladly then he mixt
Among those friendly powers who him receiv'd
with joy and acclamations loud, that one
That of so many myriads fall'n, yet one
Return'd not lost: on to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice
From midst a golden cloud thus mild was heard.
SERVANT of God, well done, well hast thou fought
The better fight, who single hast maintain'd

Against revolted multitudes the cause
of truth, in word mightier than they in arms;
And for the testimony of truth hast born
universal reproach, far worse to bear
Than violence: for this was all thy care
To stand approv'd in sight of God, though worlds
judg'd thee perverse: the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart, and to subdue
By force, who reason for their law refuse,
Right reason for their law, and for their king
Messiah, who by right of merit reigns.
Go Michael of celestial armies prince,
And thou in military prowess next
Gabriel, lead forth to battle these my sons
Invincible, lead forth my armed saints
By thousands and by millions rang'd for fight;
Equal in number to that godless crew
Rebellious, them with fire and hostile arms
Fearless assault, and to the brow of heav'n
Pursuing drive them out from God and bliss,
Into their place of punishment, the gulf
of Tartarus, which ready opens wide
His fiery chaos to receive their fall.
So spake the sovran voice, and clouds began
To darken all the hill, and smoak to rowl
In duskie wreathes, reluctant flames, the signe
of wrath awak't: nor with less dread the loud
Ethereal trumpet from on high gan blow:
At which command the powers militant,
That stood for heav'n, in mighty quadrate join'd
Of union irresistible, mov'd on
In silence their bright legions, to the sound

of instrumental harmonic that breath'd
Heroic ardor to advent'rous deeds
Under their god-like leaders, in the cause
Of God and his messiah. on they move
Indissolubly firm ; nor obvious hill,
Nor streit'ning vale, nor wood, nor stream divides
Their perfect ranks ; for high above the ground
Their march was, and the passive air upbore
Their nimble tread, as when the total kind
Of birds in orderly array on wing
Came summon'd over Eden to receive
Their names of thee ; so over many a tract
Of heav'n they march'd, and many a province wide
Tenfold the length of this terrene : at last
Far in the horizon to the north appeer'd
From skirt to skirt a fierie region, stretcht
In battailous aspect, and neerer view
Bristl'd with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portraid,
The banded powers of satan halting on
With furious expedition ; for they ween'd
That self same day by fight, or by surprize
To win the mount of God, and on his throne
To set th' envier of his state, the proud
Aspirer, but their thoughts prov'd fond and vain
In the mid way : though strange to us it seem'd
At first, that angel should with angel war,
And in fierce hosting meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great fire
Hymning th' eternal father : but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.

high in the midst exalted as a god
Th' apostat in his sun-bright chariot sat
idol of majesty divine, enclos'd
with flaming cherubim, and golden shields;
Then lighted from his gorgeous throne, for now
Twixt host and host but narrow space was left,
A dreadful interval, and front to front
presented stood in terrible array
of hideous length: before the cloudie van,
on the rough edge of battle ere it join'd,
satan with vast and haughtie strides advanc't,
came towring, arm'd in adamant and gold;
Abdiel that sight endur'd not, where he stood
Among the mightiest, bent on highest deeds,
and thus his own undaunted heart explores.
O heav'n! that such resemblance of the highest
should yet remain, where faith and realtie
remain not; wherefore should not strength and might
There fail where vertue fails, or weakest prove
where boldest; though to fight unconquerable!
His puissance, trusting in th' almightie's aid,
I mean to try, whose reason I have tri'd
unsound and false; nor is it aught but just,
That he who in debate of truth hath won,
should win in arms, in both disputes alike
victor; though brutish that contest and foule,
when reason hath to deal with force, yet so
Most reason is that reason overcome.
so pondering, and from his armed peers
Forth stepping opposite, half way he met
His daring foe, at this prevention more
Incens't, and thus securely him defid.
PROUD, art thou met? thy hope was to have reacht
The highth of thy aspiring unoppos'd,

The throne of God unguarded, and his side
Abandon'd at the terror of thy power
or potent tongue; fool, not to think how vain
Against th' omnipotent to rise in arms;
who out of smallest things could without end
Have rais'd incessant armies to defeat
Thy folly; or with solitarie hand
Reaching beyond all limit at one blow
unaided could have finish'd thee, and whelm'd
Thy legions under darkness; but thou seest
All are not of thy train; there be who faith
Prefer, and pietie to God, though then
To thee not visible, when I alone
seem'd in thy world erroneous to dissent
From all: my sect thou seest, now learn too late
How few somtimes may know, when thousands err,
WHOM the grand foe with scornful eye askance
Thus answer'd. Ill for thee, but in wisht hour
of my revenge, first sought for thou returnst
From flight, seditious angel, to receive
Thy merited reward, the first assay
of this right hand provok't, since first that tongue
inspir'd with contradiction durst oppose
A third part of the gods, in synod met
Their deities to assert, who while they feel
vigour divine within them, can allow
omnipotence to none. but well thou comst
before thy fellows, ambitious to win
From me some plume, that thy success may show
destruction to the rest: this pause between
(unanswer'd least thou boast) to let thee know;
At first I thought that liberty and heav'n
To heav'nly souls had been all one; but now
I see that most through sloth had rather serve,

minist'ring spirits, train'd up in feast and song;
such hast thou arm'd, the minstrelsie of heav'n,
servilitie with freedom to contend,
As both their deeds compar'd this day shall prove.
To whom in brief thus Abdiel stern repli'd.
Apostat, still thou err'st, nor end wilt find
of erring, from the path of truth remote:
unjustly thou deprav'st it with the name
of servitude to serve whom God ordains,
or nature; God and nature bid the same,
when he who rules is worthiest, and excells
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself enthrall'd;
yet leudly dar'st our minist'ring upbraid.
Reign thou in hell thy kingdom, let me serve
in heav'n God ever blest, and his divine
Behests obey, worthiest to be obey'd,
yet chains in hell, not realms expect: mean while
From me return'd, as erst thou saidst, from flight,
This greeting on thy impious crest receive.
so saying, a noble stroke he lifted high,
which hung not, but so swift with tempest fell
on the proud crest of satan, that no sight,
nor motion of swift thought, less could his shield
such ruin intercept: ten paces huge
He back recoil'd; the tenth on bended knee
His massie spear upstaid; as if on earth
winds underground or waters forcing way
sidelong, had push't a mountain from his seat
Half sunk with all his pines. Amazement seisd
The rebel thrones, but greater rage to see
Thus foil'd their mightiest, ours joy fill'd, and shout.

presage of victory and fierce desire
of battel : whereat michael bid sound
Th' arch-angel trumpet ; through the vast of heav'n
it sounded, and the faithful armies rung
Hosanna to the highest : nor stood at gaze
The adverse legions, nor less hideous join'd
The horrid shock : now storming fury rose,
And clamour such as heard in heav'n till now
was never, arms on armour clashing bray'd
Horrible discord, and the madding wheels
of brazen chariots rag'd ; dire was the noise
of conflict ; over head the dismal hiss
of fiery darts in flaming volies flew,
And flying vaulted either host with fire.
so under fierce cope together rush'd
both battles maine, with ruinous assault
And inextinguishable rage ; all heav'n
resounded, and had earth been then, all earth
Had to her centre shook. what wonder ? when
Millions of fierce encountring angels fought
on either side, the least of whom could wield
These elements, and arm him with the force
of all their regions : how much more of power
Armie against armie numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happie native seat ;
Had not th' eternal king omnipotent
From his strong hold of heav'n high over-rul'd
And limited their might ; though number'd such
As each divided legion might have seem'd
A numerous host, in strength each armed hand
A legion, led in fight, yet leader seem'd
Each warrior single as in chief, expert
when to advance, or stand, or turn the sway

of battle, open when, and when to close
The ridges of grim war; no thought of flight,
None of retreat, no unbecoming deed
That argu'd fear; each on himself reli'd,
As onely in his arm the moment lay
of victorie; deeds of eternal fame
were done, but infinite: for wide was spread
That war and various; somtimes on firm ground
A standing fight, then soaring on main wing
Tormented all the air; all air seem'd then
conflicting fire: long time in even scale
The battle hung; till satan, who that day
prodigious power had shewn, and met in arms
No equal, raunging through the dire attack
of fighting seraphim confus'd, at length
saw where the sword of Michael smote, and fell'd
squadrons at once, with huge two-handed sway
Brandisht aloft the horrid edge came down
wide waisting; such destruction to withstand
He hasted, and oppos'd the rockie orb
of tenfold adamant, his ample shield
A vast circumference: at his approach
The great arch-angel from his warlike toil
surceas'd, and glad as hoping here to end
intestine war in heav'n, the arch foe subdu'd
or captive drag'd in chains, with hostile frown
and visage all enflam'd first thus began.
Author of evil, unknown till thy revolt,
Unnam'd in heav'n, now plenteous, as thou seest
These acts of hateful strife, hateful to all,
Though heaviciest by just measure on thyself
And thy adherents: how hast thou disturb'd
Heav'n's blessed peace, and into nature brought
Miserie, uncreated till the crime

of thy rebellion? how hast thou instill'd
Thy malice into thousands, once upright
And faithful, now prov'd false. But think not here
To trouble holy rest; heav'n casts thee out
From all her confines. Heav'n the seat of bliss
Brooks not the works of violence and war.
Hence then, and evil go with thee along
Thy offspring, to the place of evil, hell,
Thou and thy wicked crew; there mingle broiles,
Ere this avenging sword begin thy doome,
Or some more sudden vengeance wing'd from God
Precipitate thee with augmented pain.
SO SPAKE the prince of angels; to whom thus
The adversarie. Nor think thou with wind
Of airie threats to awe whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight, or if to fall, but that they rise
Unvanquish't, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? erre not, that so shall end
The strife which thou call'st evil, but we style
The strife of glorie: which we mean to win,
Or turn this heav'n itself into the hell
Thou fablest, here however to dwell free,
If not to reign: mean while thy utmost force,
And join him nam'd Almighty to thy aid,
I flie not, but have sought thee far and nigh.
They ended parle, and both addrest for fight
Unspeakeable; for who, though with the tongue
Of angels, can relate, or to what things
Likon on earth conspicuous, that may lift
Human imagination to such highth
Of godlike power: for likest Gods they seem'd,
stood they or mov'd, in stature, motion, arms

rit to decide the empire of great heav'n.
 Now wav'd their fierie swords, and in the air
 Made horrid circles; two broad suns their shields
 blaz'd opposite, while expectation stood
 in horror; from each hand with speed retir'd
 where erst was thickest fight, th' angelic throng,
 And left large field, unsafe within the wind
 of such commotion, such as to set forth
 great things by small, if natures concord broke,
 among the constellations war were sprung,
 Two planets rushing from aspect maligne
 of fiercest opposition in mid skie,
 should combat, and their jarring spears confound.
 Together both with next to almightie arm,
 uplifted imminent one stroke they aim'd
 That might determine, and not need repeate,
 As not of power, at once; nor odds appeer'd
 in might or swift prevention; but the sword
 of Michael from the armorie of God
 was giv'n him temper'd so, that neither keen
 nor solid might resist that edge: it met
 The sword of satan with steep force to smite
 descending, and in half cut sheere, nor staid,
 but with swift wheele reverse, deep entring shar'd
 All his right side; then satan first knew pain,
 And writh'd him to and fro convolv'd; so fore
 The griding sword with discontinuous wound
 pass'd through him, but th' ethereal substance clos'd
 Not long divisible, and from the gash
 A stream of nectarous humor issuing flow'd
 sanguin, such as celestial spirits may bleed,
 And all his armour stain'd ere while so bright.
 Forthwith on all sides to his aid was run
 by angels many and strong, who interpos'd

Defence, while others bore him on their shields
Back to his chariot; where it stood retir'd
From off the files of war; there they him laid
Gnashing for anguish and despite and shame
To find himself not matchless, and his pride
Humbld by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he heal'd; for spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense, and as they please,
They limb themselves, and colour, shape or size
Assume, as likes them best, condense or rare.
MEAN while in other parts like deeds deserv'd
Memorial, where the might of Gabriel fought,
And with fierce ensignes pierc'd the deep array
Of Moloc furious king, who him desl'd,
And at his chariot wheels to drag him bound
Threatn'd, nor from the holie one of heav'n
Refrein'd his tongue blasphemous; but anon
Down clov'n to the waste, with shatter'd arms
And uncouth pain fied bellowing. on each wing
Uriel and raphael his vaunting foe,
Though huge, and in a rock of diamond arm'd,
Vanquish'd Adramelec, and Asinadai,
Two potent thrones, that to be less then gods
Disdain'd, but meaner thoughts learn'd in their sight,
Mangl'd with gastly wounds through plate and maile,
Nor stood unmindful Abdiel to annoy
The atheist crew, but with redoubl'd blow

Ariel and Arioc, and the violence
 of Ramiel scorcht and blasted overthrew.
 I might relate of thousands, and their names
 eternize here on earth; but those elect
 Angels contented with their fame in heav'n
 seek not the praise of men: the other sort
 in might though wondrous and in acts of war,
 nor of renown less eager, yet by doome
 cancel'd from heav'n and sacred memorie,
 nameless in dark oblivion let them dwell.
 For strength from truth divided and from just,
 illaudable, naught merits but dispraise
 And ignominie, yet to glorie aspires
 vain glorious, and through infamie seeks fame:
 Therefore eternal silence be their doome.
 AND NOW their mightiest quell'd, the battel swerv'd,
 with many an inrode gor'd; deformed rout
 enter'd, and foul disorder; all the ground
 with shiver'd armour strow'n, and on a heap
 chariot and charioteer lay overturn'd
 And fierie foaming steeds; what stood, recoyl'd
 oreweari'd, through the faint satanic host
 defensive scarce, or with pale fear surpris'd,
 Then first with fear surpris'd and sense of pain
 fled ignominious, to such evil brought
 by sin of disobedience, till that hour
 not liable to fear or flight or pain.
 Far otherwise th' inviolable saints
 in cubic phalanx firm advanc't entire,
 invulnerable, impenetrably arm'd:
 such high advantages their innocence
 gave them above their foes, not to have sinn'd,
 not to have disobey'd; in fight they stood
 unwearied, unobnoxious to be pain'd

By wound, though from their place by violence mov'd,
NOW NIGHT her course began, and over heav'n
Inducing darkness, grateful truce impos'd,
And silence on the odious din of war:
Under her cloudie covert both retir'd,
Victor and vanquish't: on the foughten field
Michael and his angels prevalent
Encamping, plac'd in guard their watches round,
cherubic waving fires: on th' other part
satan with his rebellious disappeer'd,
Far in the dark dislodg'd, and void of rest,
His potentates to counsel call'd by night;
And in the midst thus undismay'd began.
O NOW in danger tri'd, now known in armes
Not to be overpower'd, companions dear,
Found worthy not of liberty alone,
Too mean pretense, but what we more affect,
Honour; dominion, glorie, and renown,
who have sustain'd one day in doubtful fight
(And if one day, why not eternal days?)
what heaven's lord had powerfulest to send
Against us from about his throne, and judg'd
sufficient to subdue us to his will,
But proves not so: then fallible, it seems,
of future we may deem him, though till now
omniscient thought. True is, less firmly arm'd,
some disadvantage we endur'd and pain,
Till now not known, but known as soon contemn'd,
since now we find this our empyreal form
Incapable of mortal injurie
imperishable, and though pierc'd with wound,
soon closing, and by native vigour heal'd.
of evil then so small as easie think
The remedie; perhaps more valid arms,

weapons more violent, when next we meet,
 may serve to better us, and worse our foes;
 or equal what between us made the odds,
 in nature none : if other hidden cause
 left them superiour, while we can preserve
 unhurt our minds, and understanding sound,
 due search and consultation will disclose.
 HE SAT; and in th' assembly next upstood
 Nisroc, of principalities the prime;
 AS one he stood escap't from cruel fight,
 sore toil'd, his riv'n arms to havoc hewn,
 And cloudie in aspect thus answering spake.
 Deliverer from new lords, leader to free
 enjoyment of our right as gods; yet hard
 for gods, and too unequal work we find
 Against unequal arms to fight in pain,
 Against unpain'd, impassive; from which evil
 ruin must needs ensue; for what avails [pain
 valour or strength, though matchless, quell'd with
 which all subdues, and makes remiss the hands
 of mightiest. sense of pleasure we may well
 spare out of life perhaps, and not repine,
 but live content, which is the calmest life:
 but pain is perfect miserie, the worst
 of evils, and excessive, overturns
 all patience. He who therefore can invent
 with what more forcible we may offend
 our yet unwounded enemies, or arm
 ourselves with like defence, to me deserves
 no less then for deliverance what we owe.
 WHERE TO with look compos'd satan repli'd,
 Not uninvanted that, which thou aright
 believ'st so main to our success, I bring;
 which of us who beholds the bright surface

of this ethereous mould whereon we stand,
This continent of spacious heav'n, adorn'd
with plant, fruit, flour ambrosial, gemms and gold,
whose eye so superficially surveyes
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
of spiritous and fierie spume, till toucht
with heav'n's ray, and temper'd they shoot forth
so beauteous, op'ning to the ambient light.
These in their dark nativitie the deep
shall yield us pregnant with infernal flame,
which into hollow engines long and round
thick ramm'd, at th' other bore with touch of fire
Dilated and infuriate shall send forth
From far with thundring noise among our foes
such implements of mischief as shall dash
To pieces, and orewhelm whatever stands
Adverse, that they shall fear we have disarm'd
The thunderer of his only dreaded bolt.
Nor long shall be our labour, yet ere dawne,
effect shall end our wish. Mean while revive;
Abandon fear; to strength and counsel join'd
Think nothing hard, much less to be despair'd.
He ended, and his words their drooping ehere
enlightn'd, and their languisht hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventer miss'd, so easie it seem'd
once found, which yet unfound most would have
impossible: yet haply of thy race [thought
in future days, if malice should abound,
some one intent on mischief, or inspir'd
with dev'lish machination might devise
like instrument to plague the sons of men
for sin, on war and mutual slaughter bent.

Forthwith from council to the work they flew,
 None arguing stood, innumerable hands
 were ready, in a moment up they turn'd
 wide the celestial soile, and saw beneath
 Th' originals of nature in their crude
 conception ; sulphurous and nitrous foame
 they found, they mingl'd, and with suttile art,
 concocted and adusted they reduc'd
 To blackest grain, and into store convey'd :
 Part hidd'n veins dig'd up (nor hath this earth
 Entrails unlike) of mineral and stone,
 whereof to found their engins and their balls
 of missive ruin ; part incentive reed
 provide, pernicious with one touch to fire.
 so all ere day-spring, under conscious night
 secret they finish'd, and in order set,
 with silent circumspection unesp'd.
 Now when fair morn orient in heav'n appeer'd
 up rose the victor angels, and to arms
 The matin trumpet sung : in arms they stood
 of golden panoplie, refulgent host,
 soon banded ; others from the dawning hills
 Look'd round, and scouts each coast light-arm'd scour,
 Each quarter, to descric the distant foe,
 where lodg'd, or whither fled, or if for fight,
 in motion or in alt : him soon they met
 Under spread ensignes moving nigh, in flow
 but firm battalion ; back with speediest sail
 zophiel, of cherubim the swiftest wing,
 came flying, and in mid air aloud thus cri'd.
 ARME, warriors, arm for fight, the foe at hand,
 whom fled we thought, will save us long pursuit
 This day, fear not his flight ; so thick a cloud
 He comes, and settl'd in his face I see

sad resolution and secure: let each
His adamantine coat gird well, and each
Fit well his helme, gripe fast his orb'd shield,
Born eevn or high, for this day will pour down,
If I conjecture aught, no drizling showr,
But rattling storm of arrows barb'd with fire.
so warn'd he them aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward move embattell'd; when behold
Not distant far with heavie pace the foe
Approaching grofs and huge; in hollow cube
Training his devilish enginrie, impal'd
on every side with shaddowing squadrons deep,
To hide the fraud. At interview both stood
A while, but suddenly at head appeerd
satan: and thus was hear'd commanding loud.
VANGUARD, to right and left the front unfold;
That all may see who hate us, how we seek
Peace and composure, and with open breast
stand readie to receive them, if they like
our overture, and turn not back perverse;
But that I doubt, however witness heav'n,
Heav'n witness thou anon, while we discharge
Freely our part; ye who appointed stand
Do as ye have in charge, and briefly touch
what we propound, and loud that all may hear.
so SCOFFING in ambiguous words, he scarce
Had ended; when to right and left the front
Divided, and to either flank retir'd.
which to our eyes discover'd new and strange,
A triple mounted row of pillars laid
on wheels (for like to pillars most they seem'd
or hollow'd bodies made of oak or fir

(with branches lopt, in wood or mountain fell'd.)
 Brass, iron, stonnie mould, had not their mouths
 with hideous orifice gap't on us wide,
 Portending hollow truce ; at each behind
 A seraph stood, and in his hand a reed
 stood waving tipt with fire ; while we suspense,
 collected stood within our thoughts amus'd,
 Not long, for sudden all at once their reeds
 put forth, and to a narrow vent appli'd
 with nicest touch. immediate in a flame,
 but soon obscur'd with smoak, all heav'n appear'd,
 From those deep-throated engins belcht, whose roar
 embowel'd with outrageous noise the air,
 And all her entrails tore, disgorging foule
 their devilish glut, chain'd thunderbolts and hail
 of iron globes, which on the victor host
 level'd, with such impetuous furie smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks, but down they fell
 by thousands, angel on arch-angel rowl'd ;
 The sooner for their arms, unarm'd they might
 Have easily as spirits evaded swift
 by quick contraction or remove ; but now
 foule dissipation follow'd and forc't rout ;
 Nor serv'd it to relax their ferried files.
 What should they do ? if on they rusht, repulse
 repeated, and indecent overthrow
 doubl'd, would render them yet more despis'd,
 And to their foes a laughter ; for in view
 stood rankt of seraphim another row
 in posture to displode their second tire
 of thunder : back defeated to return
 They worse abhorr'd. satan beheld their plight,
 And to his mates thus in derision call'd.

O FRIENDS, why come not on these victors proud?
Ere while they fierce were coming, and when we,
To entertain them fair with open front
And brest, (what could we more?) propounded terms
of composition, strait they chang'd their minds,
Flew off, and into strange vagaries fell,
As they would dance, yet for a dance they seem'd
somewhat extravagant and wilde, perhaps
For joy of offer'd peace: but I suppose
if our proposals once again were heard
we should compell them to a quick result.
TO WHOM thus belial in like gamesom mood;
Leader, the terms we sent were terms of weight,
of hard contents, and full of force urg'd home,
such as we might perceive amus'd them all,
And stumbl'd many, who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our foes walk not upright.
so THEY among themselves in pleasant veine
stood scoffing, highthn'd in their thoughts beyond
All doubt of victorie, eternal might
To match with their inventions they presum'd
so easie, and of his thunder made a scorn,
And all his host derided, while they stood
A while in trouble; but they stood not long,
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
forthwith (behold the excellence, the power
which God hath in his mighty angels plac'd)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n
of pleasure situate in hill and dale)
Light as the lightning glimps they ran, they flew,

From their foundations loosning to and fro
 They pluckt the seated hills with all their load,
 Rocks, waters, woods, and by the shaggie tops
 up lifting bore them in their hands: amaze,
 Be sure, and terrour seisd the rebel host,
 when coming towards them so dread they saw
 The bottom of the mountains upward turn'd,
 Till on those cursed engins triple-row
 They saw them whelm'd, and all their confidence
 under the weight of mountains buried deep,
 Themselves invaded next, and on their heads
 Main promontories flung, which in the air
 came shadowing, and oppress'd whole legions arm'd,
 Their armor help'd their harm, crush't in and bruis'd
 into their substance pent, which wrought them pain
 implacable, and many a dolorous groan,
 Long struggling underneath, ere they could wind
 out of such prison, though spirits of purest light,
 Purest at first, now gross by sinning grown.
 The rest in imitation to like arms
 setook them, and the neighbouring hills up tore;
 so hills amid the air encounter'd hills
 Hurl'd to and fro with jaculation dire,
 That under ground, they fought in dismal shade;
 infernal noise; war seem'd a civil game
 To this uproar; horrid confusion heapt
 upon confusion rose: and now all heav'n
 Had gone to wrack, with ruin overspred,
 Had not th' almighty father where he sits
 shrin'd in his sanctuarie of heav'n secure,
 consulting on the sum of things, foreseen
 This tumult, and permitted all, advis'd:
 That his great purpose he might so fulfill,
 To honour his anointed son aveng'd

upon his enemies, and to declare
All power on him transferr'd: whence to his son
Th' assessor of his throne he thus began.
EFFULGENCE of my glorie, son belov'd,
son in whose face invisible is beheld
visibly, what by deitie I am,
And in whose hand what by decree I doe,
second omnipotence, two days are past,
Two days, as we compute the days of heav'n,
since Michael and his powers went forth to tame
These disobedient; sore hath been their fight,
As likeliest was, when two such foes met arm'd;
For to themselves I left them, and thou knowst,
Equal in their creation they were form'd,
save what sin hath impair'd, which yet hath wrought
insensibly, for I suspend their doom;
whence in perpetual fight they needs must last
Endless, and no solution will be found:
war wearied hath perform'd what war can do,
And to disorder'd rage let loose the reines,
with mountains as with weapons arm'd, which makes
wild work in heav'n, and dangerous to the maine.
Two days are therefore past, the third is thine;
For thee I have ordain'd it, and thus far
Have suffer'd, that the glorie may be thine
of ending this great war, since none but thou
can end it. Into thee such virtue and grace
immense I have transfus'd, that all may know
in heav'n and hell thy power above compare,
And this perverse commotion govern'd thus,
To manifest thee worthiest to be heir
of all things, to be heir and to be king
By sacred unction, thy deserved right.
Go then thou mightiest in thy father's might,

Ascend my chariot, guide the rapid wheels
That shake heav'n's basis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness, drive them out
From all heav'n's bounds into the utter deep:
There let them learn, as likes them, to despise
God and messiah his anointed king.

HE said, and on his son with rays direct
Shon full, he all his father full exprest
Ineffably into his face receiv'd,
And thus the filial godhead answering spake.

O FATHER, O supream of heav'nly thrones,
First, highest, holiest, best, thou always seekst
To glorifie thy son, I always thee,
As is most just; this I my glorie account,
My exaltation, and my whole delight,
That thou in me well pleas'd, declarst thy will
Fulfill'd, which to fulfil is all my bliss.

Scepter and power, thy giving, I assume,
And gladlier shall resign, when in the end
Thou shalt be all in all, and I in thee
For ever, and in me all whom thou lov'st:
But whom thou hat'st, I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Arm'd with thy might, rid heav'n of these rebell'd,
To their prepar'd ill mansion driven down
To chains of darkness, and th' undying worm,
That from thy just obedience could revolt,
Whom to obey is happiness entire.

Then shall thy saints unmixt, and from th' impure
Far separate, circling thy holy mount
Unfained halleluiahs to thee sing,

Hymns of high praise, and I among them chief.
so said, he o're his scepter bowing, rose
From the right hand of glorie where he sate,
And the third sacred morn began to shine
Dawning through heav'n: forth rush'd with whirl-
The chariot of paternal deitie, [wind sound
Flashing thick flames, wheel within wheel undrawn,
itself instinct with spirit, but convoy'd
By four cherubic shapés, four faces each
Had wondrous, as with stars their bodies all
And wings were set with eyes, with eyes the wheels
of beril, and careering fires between;
over their heads a chrystal firmament,
whereon a saphir throne, inlaid with pure
Amber, and colours of the showie arch.
He in celestial panoplie all arm'd
of radiant urim, work divinely wrought,
Ascended, at his right hand victorie
sate eagle-wing'd, beside him hung his bow
And quiver with three-bolted thunder stor'd,
And from about him fierce effusion rowl'd
of smoak and bickering flame, and sparkles dire;
Attended with ten thousand thousand saints,
He onward came, far off his coming shon,
And twentie thousand (I their number hear'd)
chariots of God, half on each hand were seen:
He on the wings of cherub rode sublime
on the crystallin skie, in saphir thron'd.
Illustrious far and wide, but by his own
first seen, them unexpected joy surpriz'd,
when the great ensign of messiah blaz'd
aloft by angels born, his sign in heav'n:
Under whose conduct Michael soon reduc'd
His armie, circumfus'd on either wing.

under their head imbodyed all in one.
before him power divine his way prepar'd;
At his command the uprooted hills retir'd
each to his place, they heard his voice and went
obsequious, heav'n his wonted face renew'd,
And with fresh flourets hill and valley smil'd.
This saw his hapless foes, but stood obdur'd,
And to rebellious fight rallied their powers
insensate, hope conceiving from despair.
In heav'nly spirits could such perverseness dwell?
But to convince the proud what signs avail,
or wonders move th' obdurate to relent?
They hard'n'd more by what might most reclaim,
grieving to see his glorie, at the sight
Took envie, and aspiring to his highth,
stood reimbattell'd fierce, by force or fraud
weening to prosper, and at length prevails
Against God and Messiah, or to fall
In universal ruin last, and now
To final battel drew, disdainning flight,
or faint retreat; when the great son of God
To all his host on either hand thus spake.
STAND still in bright array ye saints, here stand
ye angels arm'd, this day from battle rest;
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause,
And as ye have receiv'd, so have ye done
invincibly; but of this cursed crew
The punishment to other hand belongs,
vengeance is his, or whose he sole appoints;
Number to this day's work is not ordain'd
Nor multitude, stand only and behold
God's indignation on these godless pourd
By me; not you but me they have despis'd.

yet envied ; against me is all their rage,
because the father, t' whom in heav'n supream
Kingdom and power and glorie appertains,
Hath honour'd me according to his will,
Therefore to me their doom he hath assign'd ;
That they may have their wish, to trie with me
In battle which the stronger proves, they all,
or I alone against them, since by strength
They measure all, of other excellence
Not emulous, nor care who them excels ;
Nor other strife with them do I voutsafe.
SO SPAKE the son, and into terrour chang'd
His count'nance too severe to be beheld
And full of wrauth bent on his enemies.
At once the four spread out their starris wings
with dreadful shade contiguous, and the orbes
of his fierce chariot rowl'd, as with the sound
of torrent floods, or of a numerous host.
He on his impious foes right onward drove,
Gloomie as night ; under his burning wheels
The stedfast empyrean shook throughout,
All but the throne itself of God. Full soon
Among them he arriv'd ; in his right hand
Grasping ten thousand thunders, which he sent
before him, such as in their souls infix'd
Plagues ; they astonisht all resistance lost,
All courage ; down their idle weapons drop'd ;
o're shields and helmes, and helmed heads he rode
of thrones and mighty seraphim prostrate,
That wish'd the mountains now might be again
Thrown on them as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows, from the fourfold-visag'd foure,
distinct with eyes, and from the living wheels,

distinct alike with multitude of eyes,
 one spirit in them rul'd, and every eye
 clar'd lightning, and shot forth pernicious fire
 Among th' accurst, that wither'd all their strength,
 And of their wonted vigour left them drain'd,
 Exhausted, spiritless, afflicted, fall'n.
 yet half his strength he put not forth, but check'd
 His thunder in mid volie, for he meant
 Not to destroy, but root them out of heav'n:
 The overthrown he rais'd, and as a heard
 of goats or timorous flock together throng'd
 Drove them before him thunder-struck, pursu'd
 with terrors and with furies to the bounds
 And chrystal wall of heav'n, which op'ning wide,
 Rowl'd inward, and a spacious gap disclos'd
 Into the wastful deep; the monstrous sight
 strook them with horror backward, but far worse
 urg'd them behind; headlong themselves they threw
 Down from the verge of heav'n, eternal wrath
 Burnt after them to the bottomless pit.
 HELL heard th' unsufferable noise, hell saw
 Heav'n ruining from heav'n and would have fled
 Affrighted; but strict fate had cast too deep
 Her dark foundations, and too fast had bound.
 Nine days they fell; confounded chaos roar'd,
 And felt tenfold confusion in their fall
 Through his wilde anarchie, so huge a rout
 Incumber'd him with ruin: hell at last
 yawning receiv'd them whole, and on them clos'd,
 Hell their fit habitation fraught with fire
 unquenchable, the house of woe and paine.
 Disburden'd heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it rowl'd,
 sole victor from th' expulsion of his foes

Messiah his triumphal chariot turn'd :
To meet him all his saints, who silent stood
Eye witnesses of his almightie acts,
With jubilee advanc'd ; and as they went,
Shaded with branching palme, each order bright,
Sung triumph, and him sung victorious king,
Son, heire, and lord, to him dominion giv'n,
Worthiest to reign : he celebrated rode
Triumphant through mid heav'n, into the courts
And temple of his mightie father thron'd
On high ; who into glorie him receiv'd,
Where now he sits at the right hand of blifs.
THUS measuring things in heav'n by things on earth
At thy request, and that thou maist beware
By what is past, to thee I have reveal'd
What might have else to human race been hid ;
The discord which besel, and war in heav'n
Among th' angelic powers, and the deep fall
Of those too high aspiring, who rebell'd
With satan, he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happines thou maist partake
His punishment, eternal miserie ;
Which would be all his solace and revenge,
As a despite done against the most high,
Thee once to gain companion of his woe.
But list'n not to his temptations, warne
Thy weaker ; let it profit thee to have heard
By terrible example the reward
Of disobedience ; firm they might have stood,
Yet fell ; remember, and fear to transgress.

The End of the sixth Book.

PARADISE LOST.

BOOK VII.

DESCEND from heav'n urania, by that name
if rightly thou art call'd, whose voice divine
following, above th' olympian hill I soare,
Above the flight of pegasean wing.

The meaning, not the name I call: for thou
Nor of the muses nine, nor on the top
of old olympus dwell'st, but heav'nlie born,
before the hills appeer'd, or fountain flow'd,
Thou with eternal wisdom didst converse,
wisdom thy sister, and with her didst play
in presence of th' almightie father, pleas'd
with thy celestial song. up led by thee
into the heav'n of heav'ns I have presum'd,
An earthlie guest, and drawn empyreal air,
Thy tempring; with like safetie guided down
Return me to my native element:

Least from this flying steed unrein'd, (as once
Bellerophon, though from a lower clime)
Dismounted, on th' Aleian field I fall
Erroneous there to wander and forlorne.

Half yet remains unsung, but narrower bound
within the visible diurnal spheare;
standing on earth, not rapt above the pole,
More safe I sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil dayes,
On evil days though fall'n, and evil tongues;
in darkness, and with dangers compass'd round,
And solitude; yet not alone, while thou

visit'st my slumbers nightly, or when morn
purples the east : still govern thou my song,
urania, and fit audience find, though few.
But drive far off the barbarous dissonance
of Bacchus and his revellers, the race
of that wild rout that tore the Thracian bard
in Rhodope, where woods and rocks had eares
to rapture, till the savage clamor drown'd
both harp and voice ; nor could the muse defend
her son. so fail not thou, who thee implores :
For thou art heav'nlie, she an empty dream.
SAY goddess, what ensu'd when Raphael,
The affable arch-angel, had forewarn'd
Adam by dire example to beware
Apostasie, by what befell in heav'n
To those apostates, least the like befall
in Paradise to Adam or his race,
charg'd not to touch the interdicted tree,
if they transgress, and slight that sole command,
so easily obey'd amid the choice
of all tastes else to please their appetite,
Though wandring. He with his consoled Eve
The storie heard attentive, and was fill'd
with admiration, and deep muse to hear
of things so high and strange, things to their thought
so unimaginable as hate in heav'n,
And war so neer the peace of God in bliss
with such confusion : but the evil soon
Driv'n back redounded as a flood on those
From whom it sprung, impossible to mix
with blessedness. whence Adam soon repeal'd
The doubts that in his heart arose : and now
Led on, yet sinless, with desire to know
what neerer might concern him, how this world

of heav'n and earth conspicuous first began,
 when, and whereof created, for what cause,
 what within eden or without was done
 before his memorie, as one whose drouth
 yet scarce allay'd still eyes the current streame,
 whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heav'nly guest.
 GREAT things, and full of wonder in our ears,
 far differing from this world, thou hast reveal'd
 divine interpreter, by favour sent
 Down from the empyrean to forwarne
 us timely of what might else have been our loss,
 unknown, which human knowledge could not reach:
 for which to the infinitely good we owe
 immortal thanks, and his admonishment
 receive with solemn purpose to observe
 immutably his sovran will, the end
 of what we are. But since thou hast voutfast
 gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 our knowing, as to highest wisdom seem'd,
 Deign to descend now lower, and relate
 what may no less perhaps availe us known,
 How first began this heav'n which we behold
 distant so high, with moving fires adorn'd
 innumerable, and this which yields or fills
 All space, the ambient aire wide interfus'd
 imbracing round this florid earth, what cause
 mov'd the creator in his holy rest
 Through all eternitie so late to build
 in chaos, and the work begun, how soon
 absolv'd, if unforbid thou maist unfold
 what we, not to explore the secrets aske
 of his eternal empire, but the more

To magnifie his works, the more we know.
And the great light of day yet wants to run
Much of his race though steep, suspense in heav'n
Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His generation, and the rising birth
Of nature from the unapparent deep :
or if the star of ev'ning and the moon
Haste to thy audience, night with her will bring
silence, and sleep listning to thee will watch,
or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.
THUS Adam his illustrious guest besought :
And thus the godlike angel answer'd mild.
THIS also thy request with caution askt
obtaine : though to recount almightie works
what words or tongue of seraph can suffice,
or heart of man suffice to comprehend ?
yet what thou canst attain, which best may serve
to glorifie the maker, and inferr
Thee also happier, shall not be withheld
Thy hearing, such commission from above
I have receav'd, to answer thy desire
of knowledge within bounds ; beyond abstain
To ask, nor let thine own inventions hope
Things not reveal'd, which th' invisible king,
onely omniscient, hath suppress'd in night,
To none communicable in earth or heav'n :
Anough is left besides to search and know.
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain,
oppresses else with surfet, and soon turns
wisdom to folly, as nourishment to winde.

KNOW then, that after Lucifer from heav'n
(so call him, brighter once amidst the host
of angels, then that star the stars among)
Fell with his flaming legions through the deep
into his place, and the great son return'd
victorious with his saints, th' omnipotent
eternal father from his throne beheld
their multitude, and to his son thus spake.
AT least our envious foe hath fail'd, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
of deitie supream, us dispossess,
He trusted to have seisd, and into fraud
Drew many, whom their place knows here no more;
yet far the greater part have kept, I see,
Their station, heav'n yet populous retains
Number sufficient to possess her realms
Though wide, and this high temple to frequent
with ministeries due and solemn rites:
But least his heart exalt him in the harme
Already done, to have dispeopl'd heav'n,
My damage fondly deem'd, I can repaire
That detriment, if such it be to lose
self-lost, and in a moment will create
Another world, out of one man a race
of men innumerable, there to dwell,
Not here, till by degrees of merit rais'd
They open to themselves at length the way
up hither, under long obedience tri'd,
And earth be chang'd to heav'n, and heav'n to earth,
one kingdom, joy and union without end.
Mean while inhabit lax, ye powers of heav'n,
And thou my word, begotten son, by thee
This I perform, speak thou, and be it done:

My overshadowing spirit and might with thee
I send along, ride forth, and bid the deep
within appointed bounds be heav'n and earth,
boundless the deep, because I am who fill
infinitude, nor vacuous the space.
Though I uncircumscrib'd myself retire,
And put not forth my goodness, which is free
To act or not, necessitie and chance
Approach not me, and what I will is fate.
so SPAKE th' almightie, and to what he spake
His word, the filial godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion, but to human ears
cannot without process of speech be told,
so told as earthly notion can receive.
Great triumph and rejoicing was in heav'n
when such was heard declar'd the almightie's will;
Glory they sung to the most high, good will
To future men, and in their dwellings peace:
Glorie to him whose just avenging ire
Had driven out th' ungodly from his sight
And th' habitations of the just; to him
Glorie and praise, whose wisdom had ordain'd
Good out of evil to create, in stead
of spirits maligne a better race to bring
into their vacant room, and thence diffuse
His good to worlds and ages infinite.
so sang the hierarchies: mean while the son
on his great expedition now appeer'd,
girt with omnipotence, with radiance crown'd
of majestic divine, sapience and love
Immense, and all his father in him shone.
About his chariot numberless were pour'd
cherub and seraph, potentates and thrones,

And vertues, winged spirits, and chariots wing'd,
From the armoury of God, where stand of old
Myriads between two brazen mountains lodg'd
Against a solemn day, harness at hand,
celestial equipage; and now came forth
spontaneous, for within them spirit liv'd,
Attendant on their lord: heav'n op'n'd wide
Her ever during gates, harmonious sound
on golden hinges moving, to let forth
The king of glorie in his powerful word
And spirit coming to create new worlds.
on heav'nly ground they stood, and from the shore
They view'd the vast immeasurable abyss
outrageous as a sea, dark, wasteful, wilde,
Up from the bottom turn'd by furious windes
And surging waves, as mountains to assault
Heav'n's highth, and with the center mix the pole.
SILENCE, ye troubl'd waves, and thou deep, peace,
said then th' omnific word, your discord end:
NOR staid, but on the wings of cherubim
uplifted, in paternal glory rode
Far into chaos, and the world unborn;
For chaos hear'd his voice: him all his train
Follow'd in bright procession to behold
creation, and the wonders of his might.
Then staid the fervid wheels, and in his hand
He took the golden compasses, prepar'd
In God's eternal store, to circumscribe
This universe, and all created things:
one foot he center'd, and the other turn'd
Round through the vast profunditie obscure,
And said, thus far extend, thus far thy bounds,
This be thy just circumference, o world.
Thus God the heav'n created, thus the earth,

Matter unform'd and void : darkness profound
cover'd th' abyss : but on the watric calm
His brooding wings the spirit of God outspred,
And vital vertue infus'd, and vital warmth
Throughout the fluid mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life : then founded, then conglob'd
Like things to like, the rest to several place
Disparted, and between spun out the air,
And earth self-ballanc't on her center hung.
Let there be light, said God, and forthwith light
Ethereal, first of things, quintessence pure
sprung from the deep, and from her native cast
To journie through the airie gloom began,
sphear'd in a radiant cloud, for yet the sun
was not ; she in a cloudie tabernacle
sojourn'd the while. God saw the light was good ;
And light from darkness by the hemisphere
Divided : light the day, and darkness night
He nam'd. Thus was the first day eev'n and morn :
Nor past uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld ;
Birth-day of heav'n and earth ; with joy and shout
The hollow universal orb they fill'd,
And touch't their golden harps, and hymning prais'd
God and his works, creatour him they sung,
Both when first eev'ning was, and when first morn.
AGAIN, God said, let there be firmament
Amid the waters, and let it divide
The waters from the waters : and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffus'd
In circuit to the uttermost convex

of this great round: partition firm and sure,
The waters underneath from those above
Dividing: for as earth, so he the world
built on circumfluous waters calme, in wide
crystallin ocean, and the loud misrule
of chaos far remov'd, least fierce extreames
contiguous might distemper the whole frame:
And heav'n he nam'd the firmament: so eev'n
And morning chorus sung the second day.
THE earth was form'd, but in the womb as yet
of waters, embryon immature involv'd,
Appeer'd not: over all the face of earth
Main ocean flow'd, not idle, but with warme
prolific humour soft'ning all her globe,
Fermented the great mother to conceive,
sate with genial moisture, when God said
Be gather'd now ye waters under heav'n
into one place, and let dry land appear.
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
into the clouds, their tops ascend the skie:
so high as heav'd the tumid hills, so low
down sunk a hollow bottom broad and deep,
capacious bed of waters: thither they
Hasted with glad precipitance, uprowld
As drops on dust conglobing from the drie;
Part rise in crystal wall, or ridge direct,
For haste; such sight the great command impress'd
on the swift flouds: as armies at the call
of trumpet (for of armies thou hast heard)
Troop to their standard, so the watrie throng,
wave rowling after wave, where way they found,
if steep, with torrent rapture, if through plaine,
soft ebbing; nor withstood them rock or hill,

But they, or under ground, or circuit wide
With serpent error wandering, found their way,
And on the washie ooze deep channels wore;
Easie, e're God had bid the ground be drie,
All but within those banks, where rivers now
Stream, and perpetual draw their humid traine.
The dry land, earth, and the great receptacle
Of congregated waters he call'd seas:
And saw that it was good, and said, Let th' earth
Put forth the verdant grass, herb yielding seed,
And fruit tree yielding fruit after her kind;
Whose seed is in herself upon the earth.
He scarce had said, when the bare earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green,
Then herbs of every leaf, that sudden flour'd
Op'ning their various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish't thick the clustring vine, forth crept
The smelling gourd, up stood the cornie reed
Embattell'd in her field: and the humble shrub,
And bush with frizl'd hair implicit: last
Rose as in dance the stately trees, and spread
Their branches hung with copious fruit; or gemm'd
Their blossoms: with high woods the hills were
With tufts the vallies and each fountain side, [crown'd,
With borders long the rivers. That earth now
Seem'd like to heav'n, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades: though God had yet not rain'd
Upon the earth, and man to till the ground
None was, but from the earth a dewie mist
Went up and water'd all the ground, and each

Plant of the field, which e're it was in the earth
God made, and every herb, before it grew
on the green stemm; God saw that it was good:
so eev'n and morn recorded the third day.
AGAIN th' almightie spake: Let there be lights
High in th' expanse of heaven to divide
The day from night; and let them be for signes,
For seasons, and for dayes, and circling years,
And let them be for lights as I ordain
Their office in the firmament of heav'n
To give light on the earth; and it was so.
And God made two great lights, great for their use
To man, the greater to have rule by day,
The less by night alterne: and made the stars,
And set them in the firmament of heav'n
To illuminate the earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
surveying his great work, that it was good:
For of celestial bodies first the sun
A mightie spheare he fram'd, unlightsom first,
Though of ethereal mould: then form'd the moon
Globose, and every magnitude of stars,
And sow'd with stars the heav'n thick as a field:
of light by far the greater part he took,
Transplanted from her cloudie shrine, and plac'd
In the sun's orb, made porous to receive
And drink the liquid light, firm to retaine
Her gather'd beams, great palace now of light.
Nither as to their fountain other stars
repairing, in their gold'n urns draw light,
And hence the morning planet guilds her horns;
By tincture or reflection they augment
Their small peculiar, though from human sight

so far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all th' horizon round
invested with bright rayes, jocond to run
His longitude through heav'n's high rode: the gray
Dawn, and the Pleiades before him danc'd
shedding sweet influence: less bright the moon,
But opposite in level'd west was set
His mirror, with full face borrowing her light
From him, for other light she needed none
In that aspect, and still that distance keeps
Till night, then in the east her turn she shines,
revolv'd on heav'n's great axle, and her reign
with thousand lesser lights dividual holds,
with thousand thousand stars, that then appear'd
spangling the hemisphere: then first adorn'd
with their bright luminaries that set and rose,
Glad eev'ning and glad morn crown'd the fourth day.
AND God said, let the waters generate
Reptil with spawn abundant, living soul:
And let fowle flie above the earth, with wings
Display'd on the op'n firmament of heav'n.
And God created the great whales, and each
soul living, each that crept, which plenteously
The waters generated by their kinds,
And every bird of wing after his kinde;
And saw that it was good, and blest'd them, saying,
Be fruitful, multiply, and in the seas
And lakes and running streams the waters fill;
And let the fowle be multiply'd on the earth.
Forthwith the sounds and seas, each creek and bay
with frie innumerable swarme, and shoales
of fish that with their finns and shining scales
slide under the green wave, in sculles that oft

rank the mid sea : part single or with mate
graze the sea weed their pasture, and through groves
of coral stray, or sporting with quick glance
show to the sun their wav'd coats dropt with gold,
or in their pearlie shells at ease, attend
moist nutriment, or under rocks their food
in jointed armour watch : on smooth the scale,
and bended dolphins play : part huge of bulk
wallowing unweildie, enormous in their gate
tempest the ocean : there leviathan
hugest of living creatures, on the deep
stretcht like a promontorie sleeps or swims,
and seems a moving land, and at his gilles
draws in, and at his trunk spouts out a sea.
Mean while the tepid caves, and fens and shoares
their brood as numerous hatch, from the egg that
bursting with kindly rupture forth disclos'd [soon
their callow young, but feather'd soon and sledge
they summ'd their penns, and soaring th' air sublime
with clang despis'd the ground, under a cloud
in prospect ; there the eagle and the stork
on cliffs and cedar tops their eyries build :
part loosely wing the region, part more wise
in common, rang'd in figure wedge their way,
intelligent of seasons, and set forth
their aierie caravan high over seas
flying, and over lands with mutual wing
easing their flight ; so steers the prudent crane
her annual voiage, born on winds ; the air
floats, as they pass, fann'd with unnumber'd plumes :
from branch to branch the smaller birds with song
solac'd the woods, and spread their painted wings
till ev'n, nor then the solemn nightingal
ceas'd warbling, but all night tun'd her soft layes :

others on silver lakes and rivers bath'd
Their downie brest; the swan with arched neck
between her white wings mantling proudly, rowes
her state with oarie feet: yet oft they quit
The dank, and rising on stiff pennons, towre
The mid aerial skie: others on ground
walk'd firm; the crested cock whose clarion sounds
The silent hours, and th' other whose gay train
Adorns him, colour'd with the florid hue
of rainbows and starrie eyes. The waters thus
with fish replenisht; and the air with fowle,
Ev'ning and morn solemniz'd the fifth day.
THE SIXT, and of creation last arose
with ev'ning harps and matten, when God said,
Let th' earth bring forth fowle living in her kind,
cattel and creeping things, and beast of the earth,
each in their kind. The earth obey'd, and strait
op'ning her fertil wombe teem'd at a birth
innumerable living creatures, perfect formes,
Limb'd and full grown: out of the ground up rose
As from his laire the wilde beast where he wonns
in forrest wilde, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd:
The cattel in the fields and meddowes green:
Those rare and solitarie, these in flocks
pasturing at once, and in broad herds upsprung.
The grassie clods now calv'd, now half appeer'd
The tawnie lion, pawing to get free
his hinder parts, then springs as broke from bonds,
and rampant shakes his brinded main; the ounce,
The libbard, and the tyger, as the moale
rising, the crumbl'd earth above them threw
in hillocks; the swift stag from under ground
bore up his branching head: scarce from his mould

Behemoth biggest born of earth upheav'd
His vastness: fleec't the flocks and bleating rose,
As plants : ambiguous between sea and land
The river horse and scalie crocodile.

At once came forth whatever creeps the ground,
Insect or worme; those wav'd their limber fans
For wings, and smallest lineaments exact
In all the liveries dect of summer's pride
With spots of gold and purple, azure and green,
These as a line their long dimension drew,
streaking the ground with sinuous trace ; not all
Minims of nature ; some of serpent kind
wondrous in length and corpulence involv'd
Their snakie foulds, and added wings. First crept
The parsimonious emmet, provident
of future, in small room large heart enclos'd,
Pattern of just equalitie perhaps
Hereafter, join'd in her popular tribes
of commonaltie : swarming next appeer'd
The femal bee that feeds her husband drone
deliciously, and builds her waxen cells
with honey stor'd : the rest are numberless,
And thou their natures know'st, and gav'st them
Needless to thee repeated ; nor unknown [names,
The serpent subtlest beast of all the field,
of huge extent sometimes, with brazen eyes
And hairie main terrific, though to thee
Not noxious, but obedient at thy call. .
Now heav'n in all her glorie shon, and rowl'd
Her motions, as the great first-mover's hand
first wheel'd their course ; earth in her rich attire
consummate lovely smil'd ; air, water, ea th,
By fowl, fish, beast, was flown, was swum, was walkt
frequent ; and of the sixt day yet remain'd ;

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There wanted yet the master work, the end
of all yet done; a creature who not prone
And brute as other creatures, but endu'd
with sanctitie of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with heav'n,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in devotion, to adore
And worship God supream, who made him chief
of all his works: therefore the omnipotent
Eternal father (For where is not he
Present) thus to his son audibly spake.
LET US make now man in our image, man
In our similitude, and let them rule
over the fish and fowle of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.
This said, he form'd thee, Adam, thee o man
Dust of the ground, and in thy nostrils breath'd
The breath of life; in his own image he
created thee, in the image of God
Express, and thou becam'st a living soul.
Male he created thee, but thy consort
Female for race; then bless'd mankind, and said,
Be fruitful, multiplie, and fill the earth,
subdue it, and throughout dominion hold
over fish of the sea, and fowle of the aire,
And every living thing that moves on the earth.
wherever thus created, for no place
is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God,

delectable both to behold and taste ;
And freely all their pleasant fruit for food
gave thee, all sorts are here that all th' earth yields,
varietie without end ; but of the tree
which tasted works knowledge of good and evil,
Thou mai'st not ; in the day thou eat'st, thou di'st ;
Death is the penaltie impos'd, beware,
And govern well thy appetite, least sin
surprise thee, and her black attendant death.
Here finish'd he, and all that he had made
view'd, and behold all was entirely good ;
so ev'n and morn accomplish'd the sixth day :
yet not till the cr-ator from his work
Desisting, though unwearied, up return'd
Up to the heav'n of heav'ns his high abode,
Thence to behold this new created world
Th' addition of his empire, how it shew'd
in prospect from his throne, how good, how faire,
Answering his great idea. up he rode
Follow'd with acclamation and the sound
symphonious of ten thousand harpes that tun'd
Angelic harmonies : the earth, the aire
Resounded, (thou remember'st, for thou heardst)
The heav'ns and all the constellations rung,
The planets in their stations listning stood,
while the bright pomp ascended jubilant.
open, ye everlasting gates, they sung,
open, ye heav'ns, your living dores ; let in
The great creator from his work return'd
Magnificent, his six days work, a world ;
open, and henceforth oft ; for God will deign
To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither will send his winged messengers

on errands of supernal grace. so sung
The glorious train ascending: he through heav'n,
That open'd wide her blazing portals, led
To God's eternal house direct the way,
A broad and ample rode, whose dust is gold
And pavement stars, as stars to thee appear,
seen in the galaxie, that milkie way
which nightly as a circling zone thou seest
rouder'd with stars. And now on earth the seventh
Ev'ning arose in Eden, for the sun
was set, and twilight from the east came on,
Forerunning night; when at the holy mount
of heav'n's high-seated top, th' imperial throne
of godhead, fixt for ever firm and sure,
The filial power arriv'd, and sat him down
with his great father (for he also went
invisible,) yet staid (such priviledge
hath omnipresence) and the work ordain'd,
Author and end of all things, and from work
now resting, blest'd and hallow'd the sev'nth day,
As resting on that day from all his work,
But not in silence holy kept; the harp
had work and rested not, the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermixt with voice
choral or unison: of incense clouds
fuming from golden censers hid the mount.
creation and the six dayes acts they sung,
Great are thy works, Jehovah, infinite
Thy power; what thought can measure thee or tongue
relate thee; greater now in thy return
Then from the giant angels; thee that day
Thy thunders magnifi'd; but to create

is greater than created to destroy.
 who can impair thee, mighty king, or bound
 Thy empire? easily the proud attempt
 of spirits apostate and their counsels vain
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil
 Thou usest, and from thence creat'st more good.
 witness this new-made world, another heav'n
 From heav'n gate not far, founded in view
 on the clear Hyaline, the glassie sea;
 of amplitude almost immense, with stars
 Numerous, and every star perhaps a world
 of destin'd habitation; but thou know'st
 Their seasons: among these the seat of men,
 Earth with her nether ocean circumfus'd,
 Their pleasant dwelling place. Thrice happie men,
 And sons of men, whom God hath thus advanc't,
 created in his image, there to dwell
 And worship him, and in reward to rule
 over his works, on earth, in sea, or air,
 And multiply a race of worshippers
 Holy and just: thrice happie if they know
 Their happiness, and persevere upright.
 so sung they, and the empyrean rung,
 with Halleluiahs: thus was sabbath kept.
 And thy request think now fulfill'd, that ask'd
 How first this world and face of things began,
 And what before thy memorie was done
 from the beginning, that posteritie
 inform'd by thee might know; if else thou seekst
 aught, not surpassing human measure, say.

The End of the seventh Book.

PARADISE LOST.

BOOK VIII.

THE angel ended, and in Adam's eare
so charming left his voice, that he a while
Thought him still speaking, still stood fixt to hear;
Then as new wak't thus gratefully repli'd.
what thanks sufficient, or what recompence
Equal have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and voutsaf't
This friendly condescension to relate
Things else by me unsearchable, now heard
with wonder, but delight, and, as is due,
with glorie attributed to the high
creator; something yet of doubt remains,
which onely thy solution can resolve.
when I behold this goodly frame, this world
of heav'n and earth consisting, and compute,
Their magnitudes, this earth a spot, a graine,
An atom, with the firmament compar'd
And all her number'd stars, that seem'd to rowle
spaces incomprehensible (for such
Their distance argues and their swift return
Diurnal) meerly to officiate light
Round this opacous earth, this punctual spot,
one day and night; in all their vast survey
useless besides, reasoning I oft admire,
How nature wise and frugal could commit
such disproportions, with superfluous hand
so many nobler bodies to create,
Greater so manifold to this one use,

For aught appears, and on their orbs impose
such restless revolution day by day
repeated, while the sedentarie earth,
That better might with far less compass move,
serv'd by more noble than herself, attains
Her end without least motion, and receives,
As tribute such a sumless journey brought
of incorporeal speed, her warmth and light;
speed, to describe whose swiftneſs number failes.
SO S A K E our ſire, and by his count'nance ſeem'd
Entring on ſtudious thoughts abſtruſe, which EVE
Perceaving where ſhe ſat retir'd in ſight,
with lowlineſs majeſtic from her ſeat,
And grace that won who ſaw to wiſh her ſtay,
Roſe, and went forth among her fruits and flours,
To viſit how they proſper'd, bud and bloom,
Her nurſerie; they at her coming ſprung
And toucht by her fair tendance gladlier grew.
yet went ſhe not, as not with ſuch diſcourſe
Delighted, or not capable her eare
of what was high: ſuch pleaſure ſhe reſerv'd,
Adam relating, ſhe ſole auditreſs;
Her husband the relater ſhe preferr'd
Before the angel, and of him to aſk
choſe rather; he, ſhe knew would intermix
Grateful digreſſions, and ſolve high diſpute
with conjugal careſſes, from his lip
not words alone pleas'd her. O when meet now
ſuch pairs, in love and mutual honour join'd?
with goddeſs-like demeanour forth ſhe went;
Not unattended, for on her as queen
A pomp of winning graces waited ſtill,
And from about her ſhot darts of deſire
into all eyes to wiſh her ſtill in ſight.

And raphael now to adam's doubt propos'd
benevolent and facil thus repli'd.

TO ASK or search I blame thee not, for heav'n
is as the book of god before thee set,
wherein to read his wondrous works, and learne
His seasons, hours, or days, or months, or years:
This to attain, whether heav'n move or earth,
Imports not. if thou reck'n right, the rest
From man or angel the great architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire; or if they list to try
conjecture, he his fabric of the heav'n's
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model heav'n
And calculate the stars, how they will weild
The mightie frame, how build, unbuild, contrive
To save appeerances, how gird the sphear
with centric and eccentric scribl'd o're,
cycle and epicycle, orb in orb:

Alreadie by thy reasoning this I guess,
who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor heav'n such journies run,
Earth sitting still, when she alone receives
The benefit: consider first, that great
or bright infers not excellence: the earth
Though, in comparison of heav'n, so small,
Nor glistering, may of solid good contain
More plenty than the sun that barren shines,
whose vertue on itself workes no effect,
but in the fruitful earth; there first receav'd
His beams, unactive else, their vigor find.

yet not to earth are those bright luminaries
officious, but to thee earth's habitant.
And for the heav'n's wide circuit, let it speak
The maker's high magnificence, who built
so spacious, and his line stretcht out so far;
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodg'd in a small partition, and the rest
ordain'd for uses to his lord best known.
The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
speed almost spiritual; me thou thinkst not slow,
who since the morning hour set out from heav'n
where God resides, and ere mid-day arriv'd
in eden, distance inexpressible
by numbers that have name. but this I urge,
Admitting motion in the heav'ns, to shew
invalid that which thee to doubt it mov'd;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God to remove his ways from human sense,
Plac'd heav'n from earth so far, that earthly sight,
if it presume, might err in things too high,
And no advantage gain. what if the sun
be center to the world, and other stars
by his attractive virtue and their own
incited, dance about him various rounds?
Their wandring course now high, now low, then hid,
Progressive, retrograde, or standing still,
in fix thou seest, and what if sev'nth to these
The planet earth, so stedfast though she seem,
Insensibly three different motions move?
which else to several sphears thou must ascribe,

MOV'd contrarie with thwart obliquities,
or save the sun his labour, and that swift
Nocturnal and diurnal rhomb suppos'd,
invisible else above all stars, the wheel
of day and night; which needs not thy beleef,
if earth industrious of herself fetch day
Travelling east, and with her part averſe
From the sun's beam meet night, her other part
still luminous by his ray. what if that light
sent from her through the wide transpicious air,
To the terrestrial moon be as a star
Enlightning her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants: her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soft'nd ſoile, for some to eat
Allotted there; and other ſuns perhaps
with their attendant moons thou wilt deſcrie
communicating male and femal light,
which two great ſexes animate the world,
stor'd in each orb perhaps with ſome that live.
For ſuch vaſt room in nature unpoſſeſt
by living ſoul, deſert and deſolate,
onely to ſhine, yet ſcarce to contribute
Each orb a glimpse of light, convey'd ſo far
down to this habitable, which returns
Light back to them, is obvious to diſpute.
but whether thus theſe things, or whether not,
whether the ſun predominant in heav'n
riſe on the earth, or earth riſe on the ſun,
he from the eaſt his flaming rode begin,
or ſhe from weſt her ſilent courſe advance
with inoffenſive pace that ſpinning ſleeps
on her ſoft axle, while ſhe paces ev'n,

And bears thee soft with the smooth air along,
solicit not thy thoughts with matters hid,
Leave them to God above, him serve and fear;
of other creatures, as him pleases best,
wherever plac't, let him dispose: joy thou
in what he gives to thee, this paradise
And thy fair Eve; heav'n is for thee too high
To know what passes there; be lowlie wise:
Think only what concerns thee and thy being;
dream not of other worlds, what creatures there
Live, in what state, condition or degree,
contented that thus far hath been reveal'd
Not of earth only but of highest heav'n.
To whom thus Adam clear'd of doubt, repli'd,
How fully hast thou satisfi'd me, pure
Intelligence of heav'n, angel serene,
And freed from intricacies, taught to live,
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we ourselves
seek them with wandring thoughts, and notions vain.
But apt the mind or fancie is to roave
uncheckt, and of her roaving is no end;
Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
from use, obscure and futtle, but to know
that which before us lies in daily life,
is the prime wisdom, what is more, is fume,
or emptiness, or fond impertinence,
And renders us in things that most concern
unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower sight, and speak of things at hand

useful, whence haply mention may arise
of something not unseasonable to ask
by sufferance, and thy wonted favour deign'd,
Thee I have heard relating what was done
Ere my remembrance: now hear me relate
My storie, which perhaps thou hast not heard;
And day is yet not spent; till then thou seest
How suttly to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
For while I sit with thee, I seem in heav'n,
And sweeter thy discourse is to my ear
Then fruits of palm-tree pleasantest to thirst
And hunger both, from labour, at the hour
of sweet repast; they satiate, and soon fill,
Though pleasant, but thy words with grace divine
imbu'd, bring to their sweetness no satietie.
TO WHOM thus Raphael answer'd heav'nly meek.
Nor are thy lips ungraceful, fire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd
inward and outward both, his image fair:
speaking or mute all comeliness and grace
Attends thee, and each word, each motion forms.
Nor less think we in heav'n of thee on earth
Than of our fellow servant, and inquire
gladly into the wayes of God with man:
For God we see hath honour'd thee, and set
on man his equal love: say therefore on;
For I that day was absent, as befell,
bound on a voyage uncouth and obscure,
Far on excursion toward the gates of hell;
squar'd in full legion (such command we had)
To see that none thence issu'd forth a spie,

or enemie, while god was in his work,
Least he incens'd at such eruption bold,
destruction with creation might have mixt.
Not that they durst without his leave attempt,
But us he sends upon his high behests
For state, as sovran king, and to enure
our prompt obedience. Fast we found, fast shut
The dismal gates, and barricado'd strong;
But long ere our approaching heard within
noise, other than the sound of dance or song,
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light
ere sabbath eev'ning: so we had in charge.
But thy relation now; for I attend,
pleas'd with thy words no less than thou with mine.
SO SPAKE the godlike power, and thus our fire.
For man to tell how human life began
Is hard; for who himself beginning knew?
desire with thee still longer to converse
induc'd me. As new wak't from soundest sleep
soft on the flourie herb I found me laid
in balmie sweat, which with his beames the sun
soon dri'd, and on the reaking moisture fed.
strait toward heav'n my wondring eyes I turn'd,
And gaz'd a while the ample skie, till rais'd
by quick instinctive motion up I sprung,
as thitherward endeavouring, and upright
stood on my feet; about me round I saw
hill, dale, and shadie woods, and sunnie plains,
And liquid lapse of murmuring streams; by these,
creatures that liv'd, and mov'd, and walk'd, or flew,
birds on the branches warbling; all things smil'd,
with fragrance and with joy my heart oreflow'd.
myself I then perus'd, and limb by limb

urvey'd, and sometimes went, and sometimes ran
with supple joints, and lively vigour led :
But who I was, or where, or from what cause,
Knew not ; to speak I tri'd, and forthwith spake,
My tongue obey'd and readily could name
what e're I saw. Thou sun, said I, fair light,
And thou enlight'nd earth, so fresh and gay,
ye hills and dales, ye rivers, woods, and plaines,
And ye that live and move, fair creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great maker then,
In goodness and in power praecminent ;
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.
while thus I call'd, and stray'd I knew not whither,
From where I first drew air, and first beheld
This happie light, when answer none return'd,
on a green shadie bank profuse of flours
penfive I sat me down ; there gentle sleep
First found me, and with soft oppression seisd
My droused sense, untroubl'd, though I thought
I then was passing to my former state
insensible, and forthwith to dissolve :
when suddenly stood at my head a dream,
whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd : one came, methought, of shape divine,
And said, thy mansion wants thee, Adam, rise,
First man, of men innumerable ordain'd
First father, call'd by thee I come thy guide
To the garden of blifs, thy seat prepar'd.
so saying, by the hand he took me rais'd,
And over fields and waters, as in air

smooth sliding without step, last led me up
A woodie mountain ; whose high top was plain,
A circuit wide, enclos'd, with goodliest trees
Planted, with walks, and bowers, that what I saw
Of earth before scarce pleasant seem'd. each tree
Load'n with fairest fruit, that hung to the eye
Tempting. stirr'd in me sudden appetite
To pluck and eat ; whereat I wak'd, and found
Before mine eyes all real, as the dream
Had lively shadow'd : here had new begun
My wandring, had not he who was my guide
Up hither, from among the trees appear'd,
Presence divine. rejoycing, but with awe
In adoration at his feet I fell
submits: he rear'd me, and whom thou soughtst I am,
said mildly, author of all this thou seest
Above, or round about thee or beneath.
This paradise I give thee, count it thine
To till and keep. and of the fruit to eat :
of every tree that in the garden grows
Eat freely with glad heart ; fear here no dearth :
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden by the tree of life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence : for know,
The day thou eat'st thereof, my sole command
Transgress, inevitably thou shalt die ;
From that day mortal, and this happie state
shalt lose, expell'd from hence into a world
of woe and sorrow. sternly he pronounc'd
The rigid interdiction, which resounds
yet dreadful in mine ear, though in my choice

Not to incur ; but soon his cleer aspect
Return'd and gracious purpose thus renew'd.
Not only these fair bounds, but all the earth
To thee and to thy race I give ; as lords
Possess it, and all things that therein live,
Or live in sea, or air, beast, fish, and fowle.
In sign whereof each bird and beast behold
After their kindes ; I bring them to receive
From thee their names, and pay thee fealtie
With low subjection ; understand the same
Of fish within their watry residence,
Not hither summon'd, since they cannot change
Their element to draw the thinner air.
As thus he spake, each bird and beast behold
Approaching two and two, these cowering low
With blandishment, each bird sloop'd on his wing.
I nam'd them, as they pass'd, and understood
Their nature, with such knowledge God endu'd
My sudden apprehension : but in these
I found not what methought I wanted still ;
And to the heav'nly vision thus presum'd.
O BY what name, for thou above all these,
Above mankind, or aught than mankind higher,
surpassest far my naming, how may I
Adore thee, author of this universe,
And all this good to man, for whose well being
so amply, and with hands so liberal
Thou hast provided all things : but with me
I see not who partakes. in solitude
what happiness, who can enjoy alone,
or all enjoying, what contentment find ?
Thus I presumptuous ; and the vision bright,
As with a smile more bright'nd, thus repli'd.
WHAT call'st thou solitude, is not the earth

with various living creatures, and the air
replenisht, and all these at thy command
to come and play before thee, know'st thou not
their language and their wayes, they also know,
and reason not contemptibly ; with these
find pastime, and bear rule ; thy realm is large.
so spake the universal lord, and seem'd
so ordering. I with leave of speech implor'd,
and humble deprecation thus repli'd.

LET not my words offend thee, heav'nly power,
my maker, be propitious while I speak.
Hast thou not made me here thy substitute,
and these inferiour far beneath me set ?

Among unequals what societie
can sort, what harmonie or true delight ?
which must be mutual, in proportion due
giv'n and receiv'd ; but in disparitie
The one intense, the other still remiss
cannot well suit with either, but soon prove
tedious alike : of fellowship I speak
such as I seek, fit to participate
all rational delight, wherein the brute
cannot be human confort ; they rejoice
each with their kind, lion with lions ;
so fitly them in pairs thou hast combin'd ;
much less can bird with beast, or fish with fowle
so well converse, nor with the ox the ape ;
worse then can man with beast, and least of all.
WHERE TO th' almighty answer'd, not displeas'd.

A nice and suttle happiness I see
Thou to thyself propos'st, in the choice
of thy associates, Adam, and wilt taste
no pleasure, though in pleasure, solitarie.
what think'st thou then of me, and this my state,

seem I to thee sufficiently possess
of happiness, or not? who am alone
From all eternitie, for none I know
second to me or like, equal much less.
How have I then with whom to hold converse
save with the creatures which I made, and those
To me inferiour, infinite descents
Beneath what other creatures are to thee?
HE CEAS'D, I lowly answer'd. To attaine
The highth and depth of thy eternal wayes
All human thoughts come short, supream of things;
Thou in thyself art perfect, and in thee
is no deficiency found; not so is man,
but in degree, the cause of his desire
By conversation with his like to help,
or solace his defects. No need that thou
shouldst propagate, already infinite;
And through all numbers absolute, though one;
But man by number is to manifest
his single imperfection, and beget
Like of his like, his image multipli'd,
in unitie defective, which requires
collateral love, and deereft amitie.
Thou in thy secrecie although alone,
best with thyself accompanied, seekst not
social communication, yet so pleas'd,
canst raise thy creature to what highth thou wilt
of union or communion, devis'd;
I by conversing cannot these erect
From prone, nor in their ways complacence find.
Thus I embold'nd spake, and freedom us'd
Permissive, and acceptance found, which gain'd
This answer from the gracious voice divine.
THUS far to try thee, Adam, I was pleas'd,

And find thee knowing not of beasts alone,
which thou hast rightly nam'd, but of thyself,
expressing well the spirit within thee free,
My image, not imparted to the brute,
whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike,
And be so minded still; I, ere thou spak'st,
knew it not good for man to be alone,
And no such companie as then thou saw'st
intended thee, for trial only brought,
To see how thou could'st judge of fit and meet:
what next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy heart's desire.
HE ENDED, or I heard no more, for now
My earthly by his heav'nly overpower'd,
which it had long stood under, strein'd to the highth
in that celestial colloquie sublime,
As with an object that excells the sense,
Dazl'd and spent, sunk down, and sought repair
of sleep, which instantly fell on me, call'd
By nature as in aide, and clos'd mine eyes.
Mine eyes he clos'd, but op'n left the cell
of fanisie my internal sight, by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay, and saw the shape
still glorious before whom awake I stood;
who stooping op'n'd my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh fill'd up and heal'd:
The rib he form'd and fashion'd with his hands;
Under his forming hands a creature grew,
Manlike, but different sex, so lovely fair,

That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd
And in her looks, which from that time infus'd
Sweetness into my heart, unfelt before,
And into all things from her air inspir'd
The spirit of love and amorous delight.
She disappear'd, and left me dark, I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all earth or heav'n could bestow
To make her amiable: on she came,
Led by her heav'nly maker, though unseen,
And guided by his voice, nor uninform'd
Of nuptial sanctitie and marriage rites:
Grace was in all her steps, heav'n in her eye,
In every gesture dignitie and love.
I overjoy'd could not forbear aloud.
THIS turn hath made amends; thou hast fulfill'd
Thy words, creator bounteous and benigne,
Giver of all things fair, but fairest this
Of all thy gifts, nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; woman is her name, of man
Extracted; for this cause he shall forgoe
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.
SHE heard me thus, and though divinely brought,
Yet innocence and virgin modestie,
Her vertue and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
The more desirable, or to say all,

nature herself, though pure of sinful thought,
wrought in her so, that seeing me, she turn'd;
I follow'd her, she what was honour knew,
And with obsequious majesty approv'd
My pleaded reason. To the nuptial bowre
I led her blushing like the morn : all heav'n,
And happie constellations on that hour
shed their selectest influence ; the earth
gave sign of gratulation, and each hill ;
joyous the birds ; fresh gales and gentle aires
whisper'd it to the woods, and from their wings
flung rose, flung odours from the spicie shrub,
disporting, till the amorous bird of night
sung spousal, and bid haste the eev'ning star
on his hill top, to light the bridal lamp.
Thus I have told thee all my state, and brought
My storie to the sum of earthly blifs
which I enjoy, and must confesse to find
in all things else delight indeed, but such
as us'd or not, works in the mind no change,
Nor vehement desire, these delicacies
I mean of taste, sight, smell, herbs, fruits, and flours,
walks, and the melodie of birds ; but here
far otherwise, transported I behold,
Transported touch ; here passion first I felt,
commotion strange, in all enjoyments else
superiour and unmov'd, here only weake
Against the charm of beauties powerful glance,
or nature fail'd in me, and left some part
Not proof enough such object to sustain,
or from my side subducting, took perhaps
More than enough ; at least on her bestow'd
Too much of ornament, in outward shew
elaborate, of inward less exact.

For well I understand in the prime end
Of nature her th' inferiour, in the mind
And inward faculties, which most excell,
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion giv'n
O're other creatures; yet when I approach
Her loveliness, so absolute she seems
And in herself compleat, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuoudest, discreetest, best;
All higher knowledge in her presence falls
Degraded, wisdom in discourse with her
Looses discount'nanc't, and like folly shews;
Authoritie and reason on her wait,
As one intended first, not after made
Occasionally; and to consummate all,
Greatness of mind and nobleness their seat
Build in her lovliest, and create an awe
About her, as a guard angelic plac't.
To whom the angel with contracted brow.
ACCUSE not nature, she hath done her part;
Do thou but thine, and be not diffident
Of wisdom, she deserts thee not, if thou
Dismiss not her, when most thou needst her nigh,
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.
For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection: weigh with her thyself;
Then value: oft times nothing profits more
Than self-esteem, grounded on just and right
Well manag'd; of that skill the more thou know'st,

The more she will acknowledge thee her head,
 And to realities yield all her shows :
 Made so adorn for thy delight the more,
 so awful, that with honour thou maist love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch whereby mankind
 is propagated seem such dear delight
 beyond all other, think the same voutsaf't
 To cattel and each beast ; which would not be
 To them made common and divulg'd, if aught
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move.
 what higher in her societie thou findst
 Attractive, human, rational, love still ;
 in loving thou dost well, in passion not,
 wherein true love consists not ; love refines
 The thoughts, and heart enlarges, hath his seat
 in reason, and is judicious, is the scale
 By which to heav'nly love thou maist ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found.
 TO WHOM thus half abash't Adam repli'd.
 Neither her out-side form'd so fair, nor aught
 in procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 so much delights me, as those graceful acts,
 Those thousand decencies that daily flow
 From all her words and actions, mixt with love
 And sweet compliance, which declare unfein'd
 Union of mind, or in us both one soul ;
 Harmonie to behold in wedded pair
 More grateful than harmonious sound to the ear.
 yet these subject not ; I to thee disclose

what inward thence I feel, not therefore foild,
who meet with various objects, from the sense
variously representing; yet still free
Approve the best, and follow what I approve.
To love thou blam'st me not, for love thou saist
Leads up to heav'n, is both the way and guide;
Bear with me then, if lawful what I ask;
Love not the heav'nly spirits, and how their love
Expresses they, by looks only, or do they mix
Irradiance, virtual or immediate touch?
To WHOM the angel with a smile that glow'd
Celestial rosie red, love's proper hue,
Answer'd. Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars:
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring; nor restrain'd conveyance need
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun
Beyond the earth's green cape and verdant isles
Hesperian sets, my signal to depart.
Be strong, live happy, and love, but first of all
Him whom to love is to obey, and keep
His great command; take heed least passion sway
Thy judgement to do aught, which else free will
Would not admit; thine and of all thy sons
The weal or woe in thee is plac'd; beware.
I in thy persevering shall rejoice,
And all the blest: stand fast; to stand or fall
Free in thine own arbitrement it lies,

perfect within, no outward aid require ;
And all temptation to transgress repel.
SO SAYING, he arose ; whom Adam thus
Follow'd with benediction. since to part,
Go heavenly guest, ethereal messenger,
sent from whose sovran goodness I adore.
gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
with grateful memorie : thou to mankind
be good and friendly still, and oft return.
SO PARTED they, the angel up to heav'n
from the thick shade, and Adam to his bowre.

The end of the eighth Book.

PARADISE LOST.

BOOK IX.

NO more of talk where God or angel guest
with man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd: I now must change
Those notes to tragic; foul distrust, and breach
Disloyal on the part of man, revolt,
And disobedience: on the part of heav'n
Now alienated, distance and distaste,
Anger and just rebuke, and judgement giv'n,
That brought into this world a world of woe,
sin and her shadow death, and miserie
Death's harbinger: sad task, yet argument
Not less but more heroic than the wrauth
of stern Achilles on his foe pursu'd
Thrice fugitive about Troy wall; or rage
of Turnus for Lavinia disespous'd,
or Neptun's ire or Juno's, that so long
Perplex'd the Greek and Cytherea's son;
If answerable style I can obtain
Of my celestial patroness, who deignes
Her nightly visitation unimplor'd,
And dictates to me slumbering, or inspires
Easie my unpremeditated verse:
since first this subject for heroic song
Pleas'd me long choosing, and beginning late;
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deem'd, chief maistrick to dissect

with long and tedious havoc fabl'd knights
 in battels feign'd ; the better fortitude
 of patience and heroic martyrdom
 unsung ; or to describe races and games,
 or tilting furniture, emblazon'd shields,
 impresses quaint, caparisons and steeds ;
 bases and tinsel trappings, gorgeous knights
 at joust and torneament ; then marshal'd feast
 serv'd up in hall with sewers, and seneschals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remaines, sufficient of itself to raise
 That name, unless an age too late, or cold
 climat, or years damp my intended wing
 Deprest, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.
 THE sun was sunk, and after him the star
 of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter
 Twixt day and night, and now from end to end
 Night's hemisphere had veil'd the horizon round :
 when satan who late fled before the threats
 of gabriel out of eden, now improv'd
 in meditated fraud and malice, bent
 on man's destruction, maugre what might hap
 of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the earth, cautious of day,
 since uriel regent of the sun descri'd
 His entrance, and forewarn'd the cherubim
 That kept their watch ; thence full of anguish driv'n,
 The space of seven continu'd nights he rode

with darkness, thrice the equinoctial line
He circl'd, four times cross'd the car of night
From pole to pole, traversing each colure ;
On the eighth return'd, and on the coast averſe
From entrance or cherubic watch, by ſtealth
Found unſuſpected way. There was a place,
Now not, though ſin, not time, firſt wraught the change,
where Tigris at the foot of Paradife
Into a gulf ſhot under ground, till part
Roſe up a fountain by the tree of life;
In with the river ſunk, and with it roſe
ſatan involv'd in riſing miſt, then ſought
where to lie hid ; ſea he had ſearcht and land
From Eden over Pontus, and the pool
Macotis, up beyond the river ob ;
Downward as far antartic ; and in length
weſt from orontes to the ocean barr'd
At Darien, thence to the land where flows
Ganges and Indus : thus the orb he roam'd
with narrow ſearch ; and with inſpection deep
conſider'd every creature, which of all
Moſt opportune might ſerve his wiles, and found
The ſerpent ſuttleſt beaſt of all the field.
Him after long debate, irrefolute
of thoughtsrevolv'd, his final ſentence choſe
Fit veſſel, fitteſt imp of fraud, in whom
To enter, and his dark ſuggeſtions hide
From ſharpeſt ſight : for in the wilie ſnake,
whatever ſleights none would ſuſpicious mark,
As from his wit and native ſuttleſie
Proceeding, which in other beaſts obſerv'd
Doubt might beget of diabolic pow'r
Active within beyond the ſenſe of brute.
Thus he reſolv'd, but firſt from inward grief

his bursting passion into plaints thus pour'd :
O EARTH, how like to heav'n, if not preferr'd
More justly, seat worthier of gods, as built
with second thoughts, reforming what was old!
For what God after better worse would build?
Terrestrial heav'n, danc't round by other heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
of sacred influence : as God in heav'n
is center, yet extends to all, so thou
centring receav'st from all those orbs ; in thee,
Not in themselves, all their known vertue appears
productive in herb, plant, and nobler birth
of creatures animate with gradual life
of growth, sense, reason, all summ'd up in man.
With what delight could I have walkt thee round,
if I could joy in aught, sweet interchange
of hill and vallis, rivers, woods and plains,
Now land, now sea, and shores with forrest crown'd,
Rocks, dens, and caves ; but I in none of these
find place of refuge ; and the more I see
pleasures about me, so much more I feel
Torment within me, as from the hateful siege
of contraries ; all good to me becomes
bane, and in heav'n much worse would be my state.
But neither here seek I, no nor in heav'n
To dwell, unless by maistring heav'n's supream ;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound :
For only in destroying I find ease
To my relentless thoughts ; and him destroy'd,
or won to what may work his utter loss,

For whom all this was made, all this will soon
Follow, as to him linkt in weal or woe,
In woe then ; that destruction wide may range :
To me shall be the glorie sole among
The infernal powers, in one day to have marr'd
what he Almighty styl'd, six nights and days
continu'd making, and who knows how long
Before had been contriving, though perhaps
Not longer than since I in one night freed
From servitude in glorious welnigh half
Th' angelic name, and thinner left the throng
of his adorers : he to be aveng'd,
And to repaire his numbers thus impair'd,
whether such virtue spent of old now fail'd
More angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original,
with heav'nly spoils, our spoils : what he decreed
He effected ; man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounc'd, and, O indignitie !
subjected to his service angel wings,
And flaming ministers to watch and tend
Their earthie charge : of these the vigilance
I dread, and to elude, thus wrapt in mist
of midnight vapour glide obscure, and prie
In every bush and brake, where hap may find
The serpent sleeping, in whose mazië foulds
To hide me, and the dark intent I bring.
O foul descent ! that I who erst contended
with gods to sit the highest, am now constrain'd
into a beast, and mixt with bestial slime,

This essence to incarnate and imbrute,
 That to the highth of deitie aspir'd;
 But what will not ambition and revenge
 Descend to? who aspires must down as low
 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoiles;
 Let it; I reck not, so it light well aim'd,
 since higher I fall short, on him who next
 Provokes my envie, this new favourite
 of heav'n, this man of clay, son of despite,
 whom us the more to spite his maker rais'd
 From dust: spite then with spite is best repaid.
 so SAYING, through each thicket dank or drie,
 Like a black mist low creeping, he held on
 His midnight search, where soonest he might find
 The serpent: him fast sleeping soon he found
 in labyrinth of many a round self rowl'd,
 His head the midst, well stor'd with suttile wiles:
 Not yet in horrid shade or dismal den,
 nor nocent yet, but on the grassie herb
 Fearless unfear'd he slept: in at his mouth
 The devil enter'd, and his brutal sense,
 in heart or head, possessing soon inspir'd
 with act intelligential; but his sleep
 Disturb'd not, waiting close th' approach of morn.
 Now whenas sacred light began to dawn
 In eden on the humid fountains, that breath'd
 Their morning incense, when all things that breathe,
 From th' earth's great altar send up silent praise
 To the creator, and his nostrils fill
 with grateful smell, forth came the human pair
 And join'd their vocal worship to the quire
 of creatures wanting voice, that done, partake

The season, prime for sweetest scents and aires:
Then commune how that day they best may ply
Their growing work: for much their work outgrew
The hands dispatch of two gardning so wide.

And EVE first to her husband thus began.

ADAM, well may we labour still to dress
This garden, still to tend plant, herb and flour,
our pleasant task enjoyn'd, but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind,
one night or two with wanton growth derides
Tending to wilde. Thou therefore now advise
or bear what to my mind first thoughts present,
Let us divide our labours, thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct
The clasping ivie where to climb, while I
In yonder spring of roses intermixt
with myrtle, find what to redress till noon:
For while so near each other thus all day
our task we choose, what wonder if so near
Looks intervene and smiles, or object new
casual discourse draw on, which intermits
our days work brought to little, though begun
Early, and th' hour of supper comes unearn'd.
TO WHOM mild answer Adam thus return'd.
sole EVE, associate sole, to me beyond
compare above all living creatures deare,
well hast thou motion'd, well thy thoughts imploy'd
How we might best fulfil the work which here
God hath assign'd us, nor of me shalt pass
unprais'd: for nothing lovelier can be found
in woman, than to studie household good,

And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
of looks and smiles, for smiles from reason flow,
To brute deny'd, and are of love the food,
Love not the lowest end of human life.
For not to irksom toil, but to delight
He made us, and delight to reason join'd.
These paths and bowers doubt not but our joint hands
will keep from wilderness with ease, as wide
as we need walk, till younger hands ere long
assist us: but if much converse perhaps
Thee satiate, to short absence I could yield.
For solitude sometimes is best societie,
And short retirement urges sweet return.
But other doubt possesses me, least harm
befall thee sever'd from me; for thou know'st
what hath been warn'd us, what malicious foe
envying our happiness, and of his own
despairing, seeks to work us woe and shame
by sly assault; and somewhere nigh at hand
watches, no doubt, with greedy hope to find
his wish and best advantage, us asunder,
Hopeless to circumvent us join'd, where each
to other speedie aid might lend at need;
whether his first design be to withdraw
our fealtie from God, or to disturb
conjugal love, than which perhaps no bliss
enjoy'd by us excites his envie more;
or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The wife, where danger or dishonour lurks,

safest and seemliest by her husband staies,
who guards her, or with her the worst endures.
TO WHOM the virgin majestie of Eve,
As one who loves, and some unkindness meets,
with sweet austere composure thus reply'd.
OFFSPRING of heav'n and earth, and all earth's lord,
That such an enemy we have, who seeks
our ruin, both by thee inform'd I learn,
And from the parting angel over-heard
As in a shady nook I stood behind,
just then return'd at shut of evening flours.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fearst not, being such,
As we, not capable of death or paine,
can either not receive, or can repell.
His fraud is then thy fear, which plain infers
Thy equal fear that my firm faith and love
can by his fraud be shak'n or seduc't; [breast,
Thoughts, which how found they harbour in thy
Adam, misstought of her to thee so dear?
TO WHOM with healing words Adam repli'd.
Daughter of God and man, immortal Eve,
For such thou art, from sin and blame intire :
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul, suppos'd
Not incorruptible of faith, not proof
Against temptation : thou thyself with scorn
And anger wouldst resent the offer'd wrong,
Though ineffectual found : misdeem not then,

if such affront I labour to avert
from thee alone, which on us both at once
The enemy, though bold, will hardly dare,
or daring, first on me th' assault shall light.
Nor thou his malice and false guile contemn;
suttle he needs must be, who could seduce
Angels, nor think superfluous others aid.
I from the influence of thy looks receive
Access in every virtue, in thy sight
More wise, more watchful, stronger, if need were
of outward strength; while shame, thou looking on,
shame to be overcome or over-reach
would utmost vigour raise, and rais'd unite.
why shouldst not thou like sense within thee feel
when I am present, and thy trial choose
with me, best witness of thy virtue tri'd.
SO SPAKE domestic Adam in his care
And matrimonial love; but Eve, who thought
less attributed to her faith sincere,
Thus her reply with accent sweet renew'd.
IF THIS be our condition, thus to dwell
In narrow circuit strait'n'd by a foe,
suttle or violent, we not endu'd
single with like defence, wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting affronts us with his foul esteem
of our integritie: his foul esteem
sticks no dishonour on our front, but turns
foul on himself; then wherefore shun'd or fear'd
by us? who rather double honour gain
from his surmise prov'd false, find peace within,
Favour from heav'n, our witnesses from th' event.
And what is faith, love, virtue unassaid

Alone, without exterior help sustain'd?
Let us not then suspect our happie state
Left so imperfect by the maker wise,
As not secure to single or combin'd.
Frail is our happiness, if this be so,
And Eden were no Eden thus expos'd.
TO WHOM thus Adam fervently repli'd.
O woman, best are all things as the will
Of God ordain'd them, his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or aught that might his happie state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the will, for what obeys
Reason, is free, and reason he made right,
But bid her well beware, and still erect,
Least by some fair appeering good surpris'd
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love enjoines,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
seek not temptation then, which to avoid
were better, and most likeliest if from me
Thou sever not: trial will come unsought.
wouldst thou approve thy constancie, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?

But if thou think, trial unfought may find
Us both securer than thus warn'd thou seemst,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, relie
on what thou hast of vertue, summon all,
For God towards thee hath done his part, do thine.
SO SPAKE the patriarch of mankind, but EVE
persisted, yet submits, though last, repli'd.
WITH thy permission then, and thus forewarn'd
chiefly by what thy own last reasoning words
Touch'd only, that our trial, when least fought,
May find us both perhaps far less prepar'd,
The willinger I goe, nor much expect
A foe so proud will first the weaker seek;
so bent, the more shall shame him his repulse.
Thus saying, from her husband's hand her hand
soft she withdrew, and like a wood-nymph light
oread or dryad, or of Delia's train
betook her to the groves, but Delia's self
in gate surpass'd and goddess-like deport,
Though not as she with bow and quiver arm'd,
But with such gard'ning tools as art yet rude,
Guileless of fire had form'd, or angels brought.
To Pales, or Pomona, thus adorn'd,
Likeliest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursu'd
Delighted, but desiring more her stay.
oft he to her his charge of quick return
Repeated, she to him as oft engag'd
To be return'd by noon amid the bowre,
And all things in best order to invite
Noontide repast, or afternoon's repose.

O much deceav'd, much failing, hapless Eve,
Of thy presum'd return! event perverse!
Thou never from that hour in Paradise
Foundst either sweet repast, or sound repose;
Such ambush hid among sweet flows and shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss.
For now, and since first break of dawning the fiend,
Meer serpent in appearance, forth was come,
And on his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race, his purpos'd prey.
In bowre and field he sought, where any tuft
Of grove or garden plot more pleasant lay,
Their tendance or plantation for delight,
By fountain or by shady rivulet
He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope
Of what so seldom chanc'd, when to his wish,
Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spi'd, so thick the roses bushing round
About her glow'd, oft stooping to support
Each flower of slender stalk, whose head though gay
Carnation, purple, azure, or spect with gold,
Hung drooping unsustain'd, them she upstays
Gently with mirtle band, mindless the while,
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk travers'd
Of stateliest covert, cedar, pine, or palme,
Then voluble and bold, now hid, now seen
Among thick woven arborets and flowers

Emborder'd on each bank, the hand of Eve:
 spot more delicious than those gardens feign'd
 or of reviv'd Adonis, or renown'd
 Alcinous, host of old Laertes son,
 or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent,
 where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breath
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grass, or kine,
 or dairie, each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 what pleasing seem'd, for her now pleases more,
 she most, and in her look summs all delight.
 such pleasure took the serpent to behold
 This flourie plat, the sweet recess of Eve
 Thus earlie, thus alone; her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 of gesture or least action overaw'd
 His malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought:
 That space the evil one abstracted stood
 From his own evil, and for the time remain'd
 stupidly good, of enmitie disarm'd,
 of guile, of hate, of envie, of revenge;
 but the hot hell that always in him burns,
 Though in mid heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 of pleasure not for him ordain'd: then soon
 fierce hate he recollects, and all his thoughts

of mischief, gratulating, thus excites.

THOUGHTS, whither have ye led me, with what sweet
compulsion thus transported to forget
what hither brought us, hate, not love, nor hope
of paradise for hell, hope here to taste
of pleasure, but all pleasure to destroy,
save what is in destroying, other joy
to me is lost. Then let me not let pass
occasion which now smiles, behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould,
Foe not formidable, exempt from wound,
I not; so much hath hell debas'd, and pain
infeebled me, to what I was in heav'n.
she fair, divinely fair, fit love for gods,
Not terrible, though terroure be in love
And beautie, not approacht by stronger hate,
Hate stronger, under shew of love well feign'd,
The way which to her ruin now I tend.
SO SPAKE the enemy of mankind, enclos'd
in serpent, inmate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
circular base of rising foulds, that tour'd
Fould above fould a surging maze, his head
crested aloft, and carbuncle his eyes;
with burnisht neck of verdant gold, erect
Amidst his circling spires, that on the grass
floted redundant: pleasing was his shape,
And lovely, never since of serpent kind
Lovelier, not those that in illyria chang'd

HERMIONE and CADMUS, or the god
IN EPIDAUROS; nor to which transform'd
AMMONIAN Jove, or CAPITOLINE was seen,
HE with OLYMPIAS, this with her who bore
SCIPIO the highth of ROME. with tract oblique
AT first, as one who sought access, but fear'd
TO interrupt, side-long he works his way.
AS when a ship by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
VERES oft, as oft so steers, and shifts her sail;
so varied he, and of his tortuous train
curl'd many a wanton wreath in sight of EVE,
TO lure her eye; she busied heard the sound
of rustling leaves, but minded not, as us'd
TO such disport before her through the field,
FROM every beast, more duteous at her call,
Than at CIRCEAN call the herd disguis'd.
HE boulder now, uncall'd before her stood;
BUT as in gaze admiring: oft he bow'd
His turret crest, and sleek enamel'd neck,
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of EVE to mark his play; he glad
of her attention gain'd, with serpent tongue
organic, or impulse of vocal air,
His fraudulent temptation thus began.
WONDER not, SOVRAN mistress, if perhaps
Thou canst, who art sole wonder, much less arm
Thy looks, the heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Infatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy maker faire,
Thee all things living gaze on, all things thine

By gift, and thy celestial beautie adore
 With ravishment beheld, there best beheld
 Where universally admir'd; but here
 In this enclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except,
 Who sees thee? (and what is one?) who shouldst be
 A goddess among gods, ador'd and serv'd [seen
 By angels numberless, thy daily train.
 SO GLOZ'D the tempter, and his proem tun'd;
 Into the heart of Eve his words made way,
 Though at the voice much marveling; at length
 Not unamaz'd she thus in answer spake.
 What may this mean? language of man pronounc't
 By tongue of brute, and human sense exprest?
 The first at least of these I thought deni'd
 To beasts, whom God on their creation day
 Created mute to all articulate sound;
 The latter I demurre, for in their looks
 Much reason, and in their actions oft appears.
 Thee, serpent, subtlest beast of all the field
 I knew, but not with human voice endu'd;
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight?
 say, for such wonder claims attention due.
 TO WHOM the guileful tempter thus reply'd.
 Empress of this fair world, resplendent Eve,
 Easie to me it is to tell thee all [obey'd:
 What thou commandst, and right thou shouldst be
 I was at first as other beasts that graze
 The trodden herb, of abject thoughts and low,
 As was my food, nor aught but food discern'd

or sex, and apprehended nothing high :
Till on a day roaving the field I chanc'd
A goodly tree far distant to behold
Loaden with fruit of fairest colours mixt,
Ruddie and gold : I nearer drew to gaze ;
when from the boughs a favorie odour blow'n,
Grateful to appetite, more pleas'd my sense
Than smell of sweetest fenel, or the teats
of Ewe or goat dropping with milk at eev'n,
unsuckt of lamb or kid, that tend their play.
To satisfie the sharp desire I had
of tasting those fair apples, I resolv'd
Not do defer ; hunger and thirst at once,
Powerful persuaders, quick'n'd at the scent
of that alluring fruit, urg'd me so keene.
About the mossie trunk I wound me soon,
For high from ground the branches would require
Thy utmost reach or Adam's : round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plentie hung
Tempting so nigh, to pluck and eat my fill
I spar'd not, for such pleasure till that hour
At feed or fountain never had I found.
sated at length, ere long I might perceive
strange alteration in me, to degree
of reason in my inward powers, and speech
wanted not long, though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts, and with capacious mind
consider'd all things visible in heav'n,
or earth, or middle, all things fair and good ;
but all that fair and good in thy divine
semblance, and in thy beauties heav'nly ray

united I beheld; no fair to thine
Equivalent or second, which compel'd
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declar'd
Sovran of creatures, universal dame.
SO TALK'D the spirited fly snake; and EVE
Yet more amaz'd unwarie thus reply'd.
SERPENT, thy overpraising leaves in doubt
The vertue of that fruit, in thee first prov'd:
But say, where grows the tree, from hence how far?
For many are the trees of God that grow
In paradise, and various, yet unknown
To us, in such abundance lies our choice,
As leaves a greater store of fruit untoucht,
still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden nature of her bearth.
TO WHOM the wilie adder, blithe and glad.
Empress, the way is readie, and not long,
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balme; if thou accept
My conduct, I can bring thee thither soon.
LEAD then, said EVE. He leading swiftly rowl'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest, as when a wandring fire,
compact of unctuous vapor, which the night
condenses, and the cold invirons round,
Kindl'd through agitation to a flame,
which oft, they say, some evil spirit attends,
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wanderer from his way
To boggs and mires, and oft through pond or pool,

There swallow'd up and lost, from succour far,
so glister'd the dire snake, and into fraud
Led Eve our credulous mother, to the tree
of prohibition, root of all our woe;
which when she saw, thus to her guide she spake:
SERPENT, we might have spar'd our coming hither,
fruitless to me, though fruit be here to excess,
The credit of whose vertue rest with thee,
wondrous indeed, if cause of such effects.
But of this tree we may not taste nor touch;
God so commanded, and left that command
sole daughter of his voice; the rest, we live
Law to ourselves, our reason is our law.
To WHOM the tempter guilefully repli'd.
Indeed? hath God then said that of the fruit
of all these garden trees ye shall not eat,
yet lords declar'd of all in earth or air?
To WHOM thus Eve yet sinless. of the fruit
of each tree in the garden we may eat,
But of the fruit of this fair tree amidst
The garden, God hath said, ye shall not eat
thereof, nor shall ye touch it, least ye die.
SHE scarce had said, though brief, when now more bold
The tempter, but with shew of zeal and love
To man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely, and in act
Rais'd, as of some great matter to begin.
As when of old some orator renoun'd
In Athens or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd,
stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
sometimes in highth began, as no delay

of preface brooking through his zeal of right,
so standing, moving, or to highth upgrown
The tempter all impassion'd thus began.
O SACRED, wise, and wisdom-giving plant,
Mother of science, now I feel thy power
within me cleere, not only to discern
Things in their causes; but to trace the wayes
of highest agents, deem'd however wise.
Queen of this universe, do not believe
Those rigid threats of death; ye shall not die:
How should ye? by the fruit? it gives you life
To knowledge? by the threatner, look on me,
Me who have touch'd and tasted, yet both live,
And life more perfect have attain'd than fate
Meant me, by ventring higher than my lot.
shall that be shut to man, which to the beast
is open? or will God incense his ire
For such a petty trespass, and not praise
rather your dauntless virtue, whom the pain
of death denounc't, whatever thing death be,
Deterr'd not from atchieving what might lead
To happier life, knowledge of good and evil;
of good, how just? of evil, if what is evil
be real, why not known, since easier shunn'd?
God therefore cannot hurt ye, and be just;
Not just, not God; not fear'd then, nor obey'd:
Your fear itself of death removes the fear.
why then was this forbid? why but to awe,
why but to keep ye low and ignorant,
His worshippers; he knows that in the day
ye eat thereof, your eyes that seem so cleere,
yet are but dim, shall perfectly be then
open'd and cleer'd, and ye shall be as gods,
knowing both good and evil as they know.

That ye should be as gods, since I as man,
internal man, is but proportion meet,
I of brute human, ye of human gods.
so ye shall die perhaps, by putting off
human, to put on gods, death to be wisht, [bring.
Though threat'n'd, which no worse than this can
And what are gods that man may not become
As they, participating god-like food?
The gods are first, and that advantage use
on our belief, that all from them proceeds;
I question it, for this fair earth I see,
warm'd by the sun, producing every kind,
Them nothing : if they all things, who enclos'd
knowledge of good and evil in this tree,
That who so eats thereof, forthwith attains
wisdom without their leave? and wherein lies
Th' offence, that man should thus attain to know?
what can your knowledge hurt him, or this tree
impart against his will if all be his?
or is it envie, and can envie dwell
in heav'nly breasts? these, these and many more
causes import your need of this fair fruit.
Goddeſs humane, reach then, and freely taſte.
HE ended, and his words replete with guile
into her heart too eaſie entrance won:
Fixt on the fruit ſhe gaz'd, which to behold
Might tempt alone, and in her ears the ſound
yet rung of his perſuaſive words, impregn'd
with reaſon, to her ſeeming, and with truth;
Meanwhile the hour of noon drew on, and wak'd
an eager appetite, rais'd by the ſmell
ſo ſavorie of that fruit, which with deſire,
inclination now grown to touch or taſte,
ſollicit'd her longing eye; yet firſt

pausing a while, thus to herself she mus'd.
GREAT are thy virtues, doubtless, best of fruits,
Though kept from man, and worthy to be admir'd,
whose taste, too long forborn, at first assay
gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise:
Thy praise he also who forbids thy use,
conceales not from us, naming thee the tree
of knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
commends thee more, while it inferrs the good
by thee communicated, and our want:
For good unknown, sure is not had, or had
and yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
such prohibitions bind not. but if death
bind us with after bands, what profits then
our inward freedom? in the day we eat
of this fair fruit, our doom is, we shall die.
How dies the serpent? he hath eat'n and lives,
And knows, and speaks, and reasons, and discernes,
irrational till then. For us alone
was death invented? or to us deni'd
This intellectual food, for beasts reserv'd?
For beasts it seems: yet that one beast which first
hath tasted, envies not, but brings with joy
The good befall'n him, author unsuspect,
friendly to man, far from deceit or guile.
what fear I then, rather what know to fear
under this ignorance of good and evil,
of god or death, of law or penaltie?
Here grows the cure of all, this fruit divine,
fair to the eye, inviting to the taste,

of vertue to make wise : what hinders then
To reach, and feed at once both bodie and mind?
SO SAYING, her rash hand in evil hour
Forth reaching to the fruit, she pluck'd, she eat :
Earth felt the wound, and nature from her seat
sighing through all her works gave signs of woe,
That all was lost. Back to the thicket slunk
The guiltie serpent, and well might, for EVE
intent now wholly on her taste, naught else
regarded, such delight till then, as seem'd,
in fruit she never tasted, whether true
or fancied so, through expectation high
of knowledge, nor was godhead from her thought.
greedily she ingorg'd without restraint,
And knew not eating death : satiate at length,
And hight'n'd as with wine, jocond and boon,
Thus to herself she pleasingly began.
O SOVRAN, vertuous, precious of all trees
in paradise, of operation blest
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
created ; but henceforth my early care,
not without song, each morning, and due praise
shall tend thee, and the fertil burden ease
of thy full branches offer'd free to all ;
Till dieted by thee I grow mature
in knowledge, as the gods who all things know ;
Though others envie what they cannot give ;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
best guide ; not following thee, I had remain'd
in ignorance, thou op'n'st wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret ; heav'n is high,

High and remote to see from thence distinct
Each thing on earth ; and other care perhaps
May have diverted from continual watch
Our great forbidd'g, safe with all his spies
About him. But to Adam in what sort
Shall I appear ? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner ? so to add what wants
In femal sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
superior ; for inferior who is free ?
This may be well : but what if God have seen,
And death ensue ? then I shall be no more,
And Adam wedded to another Eve,
shall live with her enjoying, I extinct ;
A death to think. confirm'd then I resolve,
Adam shall share with me in bliss or woe :
so dear I love him, that with him all deaths
I could endure, without him live no life.
SO SAYING, from the tree her step she turn'd,
But first low reverence done, as to the power
That dwelt within, whose presence had infus'd
Into the plant scintill'g sap, deriv'd
From nectar, drink of gods. Adam the while
waiting desirous her return, had wove
Of choicest flours a garland to adorn
Her tresses, and her rural labours crown
As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
solace in her return, so long delay'd ;
yet oft his heart, divine of something ill,

misgave him; he the faulting measure felt;
And forth to meet her went, the way she took
That morn when first they parted; by the tree
of knowledge he must pass, there he her met,
scarce from the tree returning; in her hand
A bough of fairest fruit that downie smil'd,
new gather'd, and ambrosial smell diffus'd.
To him she hasted, in her face excuse
came prologue, and apologie to prompt,
which with bland words at will she thus address.
HAST thou not wonder'd, Adam, at my stay?
Thee I have mist, and thought it long, depriv'd
thy presence, agonie of love till now
not felt, nor shall be twice, for never more
mean I to trie, what rash untri'd I sought,
The pain of absence from thy sight. but strange
hath been the cause, and wonderful to hear:
This tree is not as we are told, a tree
of danger tasted, nor to evil unknown
op'ning the way, but of divine effect
to open eyes, and make them gods who taste;
And hath been tasted such: the serpent wise,
or not restrain'd as we, or not obeying,
hath eat'n of the fruit, and is become,
not dead, as we are threatn'd, but thenceforth
endu'd with human voice and human sense,
Reasoning to admiration, and with me
persuasively hath so prevail'd, that I
have also tasted, and have also found
th' effects to correspond, opener mine eyes,
Dimm erst, dilated spirits, ampler heart,
And growing up to godhead; which for thee
chiefly I sought, without thee can despise:
for bliss, as thou hast part, to me is bliss,

Tedious, unshar'd with thee, and odious soon.
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love;
Least thou not tasting, different degree
Disjoin us, and I then too late renounce
Deitie for thee, when fate will not permit.

THUS EVE with count'nance blithe her storie told;
But in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relax'd;
From his slack hand the garland wreath'd for Eve
Down drop'd, and all the faded roses shed:
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

O FAIREST of creation, last and best
Of all God's works, creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defac't, deflour'd, and now to death devote?
Rather how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n! some cursed fraud
Of enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my resolution is to die;
How can I live without thee, how foregoe
Thy sweet converse and love so dearly join'd,
To live again in these wilde woods forlorn?
Should God create another EVE, and I
Another rib afford, yet loss of thee
Would never from my heart; no no, I feel

The link of nature draw me : flesh of flesh,
bone of my bone thou art, and from thy state
mine never shall be parted, bliss or woe.
SO HAVING said, as one from sad dismay
recomforted, and after thoughts disturb'd
submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd.
BOLD deed thou hast presum'd, adventurous Eve,
And peril great provok't, who thus hath dar'd
Had it been onely coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under banne to touch.
But past who can recall, or done undoe ?
Not God omnipotent, nor fate, yet so
Perhaps thou shalt not die, perhaps the fact
Is not so hainous now, foretasted fruit,
Profan'd first by the serpent, by him first
Made common and unhallow'd ere our taste;
Nor yet on him found deadly, he yet lives,
Lives, as thou saidst, and gaires to live as man
Higher degree of life, inducement strong
To us, as likely tasting to attain
Proportional ascent, which cannot be
But to be gods, or angels demi-gods.
Nor can I think that God, creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignifi'd so high,
set over all his works, which in our fall,
For us created, needs with us must faile,
dependent made ; so God shall uncreate,
Be frustrate, do, undo, and labour lose,
ot well conceav'd of God, who though his power
Creation could repeate, yet would be loath
us to abolish, least the adversary

Triumph and say; rickle their state whom God
Most favours, who can please him long? me first
He ruin'd, now mankind; whom will he next?
Matter of scorn, not to be given the foe,
However I with thee have fixt my lot,
certain to undergoe like doom, if death
confort with thee, death is to me as life;
so forcible within my heart I feel
The bond of nature draw me to my own,
My own in thee, for what thou art is mine;
our state cannot be sever'd, we are one,
one flesh; to lose thee were to lose myself.
so Adam, and thus Eve to him repli'd.
O glorious trial of exceeding love,
illustrious evidence, example high!
ingaging me to emulate, but short
of thy perfection, how shall I attaine,
Adam, from whose dear side I boast me sprung.
And gladly of our union hear thee speak,
one heart, one soul in both; whereof good proof
This day affords, declaring thee resolv'd,
rather than death or aught than death more dread
shall separate us, linkt in love so dear,
To undergoe with me one guilt, one crime,
if any be, of tasting this fair fruit,
whose vertue, for of good still good proceeds,
Direct, or by occasion hath presented
This happie trial of thy love, which else
so eminently never had been known.
were it I thought death menac't would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee, rather die
Deserted, than oblige thee with a fact
Pernicious to thy peace, chiefly assur'd

Remarkably so late of thy so true,
 so faithful love unequal'd; but I feel
 far otherwise th' event, not death, but life
 augmented, op'n'd eyes, new hopes, new joyes,
 taste so divine, that what of sweet before
 hath toucht my sense, flat seems to this, and harsh
 on my experience, Adam, freely taste,
 And fear of death deliver to the winds.
 SO SAYING, she embrac'd him, and for joy
 tenderly wept, much won that he his love
 had so enobl'd, as of choice to incur
 divine displeasure for her sake, or death.
 In recompence (for such compliance bad
 such recompence best merits) from the bough
 she gave him of that fair enticing fruit
 with liberal hand: he scrupl'd not to eat
 Against his better knowledge, not deceav'd,
 but fondly overcome with femal charm.
 Earth trembl'd from her entrails, as again
 in pangs, and nature gave a second groan,
 skie lowr'd, and muttering thunder, some sad drops
 wept at compleating of the mortal sin
 original; while Adam took no thought,
 Eating his fill, nor Eve to iterate
 Her former trespass fear'd, the more to sooth
 Him with her lov'd societie, that now
 As with new wine intoxicated both
 They swim in mirth, and fancies that they feel
 divinitie within them breeding wings
 wherewith to scorn the earth: but that false fruit
 far other operation first displai'd,
 carnal desire enflaming, he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repai'd; in lust they burn:

Till Adam thus 'gan EVE to dalliance move.
EVE, now I see thou art exact of taste,
And elegant, of sapience no small part,
since to each meaning savour we apply,
And palate call'd judicious; I the praise
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wish'd,
For this one tree had been forbidden ten.
But come, so well refresh't, now let us play,
As meet is, after such delicious fare;
For never did thy beautie since the day
I saw thee first and wedded thee, adorn'd
with all perfections, so enflame my sense
with ardor to enjoy thee, fairer now
Than ever, bountie of this vertuous tree.
SO SAID he, and forbore not glance or toy
of amorous intent, well understood
of EVE, whose eye darted contagious fire.
Her hand he seis'd, and to a shady bank,
Thick overhead with verdant roof imbower'd
He led her nothing loath; flours were the couch,
Pansies, and violets, and asphodel,
And hyacinths, earth's freshest softest lap.
There they their fill of love and loves disport
Took largely, of their mutual guilt the seal,
The solace of their sin, till dewie sleep
oppress'd them, wearied with their amorous play.
soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had plaid, and inmost powers
Made err, was now exhal'd, and grosser sleep

sred of unkindly fumes, with conscious dreams
encumber'd, now had left them, up they rose
As from unrest, and each the other viewing,
soon found their eyes how op'n'd, and their minds
How dark'n'd; innocence, that as a veile
Had shadow'd them from knowing ill, was gone,
just confidence, and native righteousness,
And honour from about them, naked left
To guiltie shame he cover'd, but his robe
uncover'd more. so rose the Danite strong
Herculean samson from the harlot lap
of Philistean Dalilah, and wak'd
shorn of his strength, they destitute and bare
of all their vertue: silent, and in face
confounded long they sate, as struck'n mute,
Till Adam, though not less than Eve abasht,
At length gave utterance to these words constrain'd.
O EVE, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfet man's voice, true in our fall,
false in our promis'd rising; since our eyes
op'n'd we find indeed, and find we know
Both good and evil, good lost, and evil got,
Bad fruit of knowledge, if this be to know,
which leaves us naked thus, of honour void,
of innocence, of faith, of puritie,
our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
of foul concupiscence; whence evil store;
Even shame, the last of evils; of the first
Be sure then. How shall I behold the face
Henceforth of God or angel, earst with joy
And rapture so oft beheld? those heav'nly shapes
will dazle now this earthly, with their blaze

insufferably bright. O might I here
in solitude live savage, in some glade
obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad,
And brown as evening: cover me ye pines,
ye cedars, with innumerable boughs
Hide me, where I may never see them more.
But let us now, as in bad plight, devise
what best may * for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen,
some tree whose broad smooth leaves together sow'd,
And girded on our loyns, may cover round
Those middle parts, that this new comer, shame,
There sit not, and reproach us as unclean.
so COUNSEL'D he, and both together went
Into the thickest wood, there soon they chose
The figtree, not that kind for fruit renown'd,
But such as at this day to indians known
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High overarch't, and echoing walks between;
There oft the indian herdsman shunning heat
shelters in coole, and tends his pasturing herds
At loopholes cut through thickest shade: those leaves
They gather'd, broad as Amazonian targe,
And with what skill they had, together sow'd,
To gird their waste, vain covering, if to hide
Their guilt and dreaded shame; O how unlike
To that first naked glorie. such of late

* 1st. edition. 2d. and 3d. from

columbus found th' American so girt
with feather'd cincture, naked else and wild
Among the trees on isles and woodie shores.
Thus fenc't, and as they thought, their shame in part
cover'd, but not at rest or ease of mind,
They sat them down to weep, nor only tears
rain'd at their eyes, but high winds worse within
began to rise, high passions, anger, hate,
Mistrust, suspicion, d'scord, and shook sore
their inward state of mind, calm region once
and full of peace, now tost and turbulent :
For understanding rul'd not, and the will
Hear'd not her lore, both in subjection now
to sensual appetite, who from beneath
usurping over sovran reason claim'd
superior sway : from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,
speech intermitted thus to Eve renew'd.
WOULD thou hadst heark'n'd to my words, and stai'd
with me, as I besought thee, when that strange
Desire of wandring this unhappie morn,
I know not whence possess'd thee ; we had then
remain'd still happie, not as now, despoil'd
of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to approve
The faith they owe ; when earnestly they seek
such proof, conclude, they then begin to fail.
TO WHOM soon mov'd with touch of blame thus Eve.
what words have past thy lips, Adam severe,
imput'st thou that to my default, or will
of wandring, as thou call'st it, which who knows
but might as ill have happen'd thou being by,
or to thyself perhaps : hadst thou been there,
or here th' attempt, thou couldst not have discern'd

Fraud in the serpent, speaking as he spake;
No ground of enmitie between us known,
Why he should mean me ill, or seek to harme.
Was I to have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou the head
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facil then thou didst not much gainsay,
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fixt in thy dissent,
Neither had I transgress'd, nor thou with me.
To whom then first incenst Adam repli'd.
Is this the love, is this the recompence
Of mine to thee, ingrateful Eve, exprest
Immutable when thou wert lost, not I,
Who might have liv'd and joy'd immortal bliss,
Yet willingly chose rather death with thee:
And am I now upbraided, as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee, but I rue
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in women overtrusting

Lets her will rule ; restraint she will not brook,
 And left to herself, if evil thence ensue,
 she first his weak indulgence will accuse.
 THUS they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appeer'd no end.

The End of the ninth Book.

PARADISE LOST.

BOOK X.

MEANWHILE the hainous and despightful act
of satan done in Paradise, and how
He in the serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
was known in heav'n; for what can scape the eye
of God all-seeing, or deceive his heart
omniscient, who in all things wise and just,
Hinder'd not satan to attempt the mind
of man, with strength entire, and free will arm'd,
complete to have discover'd and repulst
whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remem-
The high injunction not to taste that fruit, [ber'd
whoever tempted; which they not obeying,
Incurr'd, what could they less, the penaltie,
And manifold in sin, deserv'd to fall.
Up into heav'n from Paradise in haste
Th' angelic guards ascended, mute and sad
For man, for of his state by this they knew,
Much wondring how the suttile fiend had stoln
Entrance unseen. soon as th' unwelcome news
From earth arriv'd at heav'n gate, displeas'd
All were who heard, dim sadness did not spare
That time celestial visages, yet mixt
with pitie, violated not their blifs.
About the new-arriv'd, in multitudes
Th' ethereal people ran, to hear and know
How all befell: they towards the throne supream
Accountable made haste to make appear

with righteous plea, their utmost vigilance,
And easily approv'd; when the most high
eternal father from his secret cloud,
Amidst in thunder utter'd thus his voice.
ASSEMBL'D angels, and ye powers return'd
from unsuccessful charge, be not dismay'd,
Nor troubl'd at these tidings from the earth,
which your sincerest care could not prevent,
Foretold so lately what would come to pass,
when first this tempter cross'd the gulph from hell.
I told ye then he should prevail and speed
on his bad errand, man should be seduc't
And flatter'd out of all, believing lies
Against his maker; no decree of mine
concurring to necessitate his fall,
or touch with lightest moment of impulse
his free will, to her own inclining left
In evn scale. But fall'n he is, and now
what rests, but that the mortal sentence pass
on his transgression, death denounc't that day,
which he presumes already vain and void,
because not yet inflicted, as he fear'd,
by some immediate stroke; but soon shall find
forbearance no acquittance ere day end.
Justice shall not return as bountie scorn'd.
But whom send I to judge them? whom but thee
vicegerent son, to thee I have transferr'd
All judgement, whether in heav'n, or earth, or hell.
Easie it might be seen that I intend
Mercie colleague with justice, sending thee
Man's friend, his mediator, his design'd
Both ransom and redeemer voluntarie,
And destin'd man himself to judge man fall'n.
SO SPAKE the father, and unfoulding bright

toward the right hand his glorie, on the son
blaz'd forth unclouded deitie ; he full
resplendent all his father manifest
expres'd, and thus divinely answer'd mild.
FATHER eternal, thine is to decree,
Mine both in heav'n and earth to do thy will
supream, that thou in me thy son belov'd
mayst ever rest well pleas'd. I go to judge
on earth these thy transgressors, but thou knowst,
whoever judg'd, the worst on me must light,
when time shall be, for so I undertook
before thee ; and not repenting, this obtain
of right, that I may mitigate their doom
on me deriv'd, yet I shall temper so
justice with mercie, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor traine, where none
Are to behold the judgement, but the judg'd,
Those two ; the third best absent is condemn'd,
convict by flight, and rebell to all law
conviction to the serpent none belongs.
THUS saying, from his radiant seat he rose
of high collateral glorie: him thrones and powers,
Princedomes, and dominations ministrant
Accompanied to heaven gate, from whence
Eden and all the coast in prospect lay.
Down he descended strait ; the speed of God's
Time counts not, though with swiftest minutes wing'd.
Now was the sun in western cadence low
From noon, and gentle aires due at their hour
To fan the earth now wak'd, and usher in
The evening coole when he from wrath more coole
came the mild judge and intercessor both
To sentence man : the voice of God they heard

Now walking in the garden, by soft windes
 Brought to their ears, while day declin'd, they heard,
 And from his presence hid themselves among
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud,
 WHERE art thou Adam, wont with joy to meet
 My coming seen far off? I miss thee here,
 Not pleas'd, thus entertain'd with solitude,
 where obvious dutie erewhile appear'd unsaught:
 or come I less conspicuous, or what change
 Absents thee, or what chance detains? come forth.
 He came, and with him Eve; more loth, though first
 To offend, discount'nanc't both, and discompos'd;
 Love was not in their looks, either to God
 or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacie, and hate, and guile.
 whence Adam faulting long, thus answer'd brief.
 I HEARD thee in the garden, and of thy voice
 Afraid, being naked, hid myself. To whom
 The gracious judge without revile repli'd.
 MY voice thou oft hast heard, and hast not fear'd,
 But still rejoyc't, how is it now become
 so dreadful to thee? that thou art naked, who
 Hath told thee? hast thou eaten of the tree
 whereof I gave thee charge thou shouldst not eat?
 TO WHOM thus Adam sore beset repli'd.
 O heav'n! in evil strait this day I stand
 Before my judge, either to undergoe
 Myself the total crime, or to accuse
 My other self, the partner of my life;
 whose failing, while her faith to me remains,
 I should conceal, and not expose to blame
 by my complaint; but strict necessitie

subdues me, and calamitous constraint,
Least on my head both sin and punishment,
However insupportable, be all
Devolv'd; though should I hold my peace, yet thou
wouldst easily detect what I conceal.

This woman whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
so fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seem'd to justify the deed;
she gave me of the tree, and I did eat.

TO WHOM the Sovran presence thus repli'd.
was she thy God, that her thou didst obey
before his voice, or was she made thy guide,
superior, or but equal, that to her
Thou didst resign thy manhood, and the place
wherein God set thee above her made of thee,
And for thee, whose perfection far excell'd
Her's in all real dignitie: adorn'd
she was indeed, and lovely to attract
Thy love, not thy subjection, and her gifts
were such as under government well seem'd,
unseemly to bear rule, which was thy part
And person, hadst thou known thyself aright.

SO HAVING said, he thus to Eve in few:
say woman, what is this which thou hast done?
TO WHOM sad Eve with shame nigh overwhelm'd,
confessing soon, yet not before her judge
bold or loquacious, thus abasht repli'd.

THE serpent me beguil'd and I did eat.

WHICH when the Lord God heard, without delay
to judgement he proceeded on th' accus'd
serpent though brute, unable to transfer

The guilt on him who made him instrument
of mischief, and polluted from the end
of his creation; justly then accurst,
As vitiated in nature: more to know
concern'd not man (since he no further knew)
Nor alter'd his offence; yet God at last
To satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the serpent thus his curse let fall.
BECAUSE thou hast done this, thou art accurst
Above all cattel, each beast of the field;
Upon thy belly groveling thou shalt goe,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmitie, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel.
SO SPAKE this oracle, then verifi'd
When JESUS son of Mary second eye,
saw satan fall like lightning down from heav'n,
prince of the aire; then rising from his grave
spoil'd principalities and powers, triumph
in open shew, and with ascension bright
captivity led captive through the aire,
The realm itself of satan long usurpt,
whom he shall tread at last under our feet;
even he who now foretold his fatal bruise,
And to the woman thus his sentence turn'd.
THY sorrow I will greatly multiply
by thy conception; children thou shalt bring
in sorrow forth, and to thy husband's will
Thine shall submit, he over thee shall rule.
ON Adam last thus judgement he pronounc'd.
because thou hast heark'nd to the voice of thy wife,
And eaten of the tree concerning which

I charg'd thee, saying, Thou shalt not eat thereof,
curs'd is the ground for thy sake, thou in sorrow
shalt eat thereof all the days of thy life;
Thornes also and thistles it shall bring thee forth
Unbid, and thou shalt eat th' herb of th' field,
In the sweat of thy face shalt thou eat bread,
Till thou return into the ground, for thou
out of the ground wast taken, know thy birth,
For dust thou art,, and shalt to dust return.
so JUDGE'D he man, both judge and saviour sent,
And th' instant stroke of death denounc't that day
Remov'd far off; then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants feet, so now
As father of his familie he clad
Their nakedness with skins of beasts, or slain,
or as the snake with youthful coat repaid;
And thought not much to cloath his enemies:
Nor he their outward only with the skins
of beasts, but inward nakedness, much more
opprobrious, with his robe of righteousness,
Arraying cover'd from his father's sight.
To him with swift ascent he up return'd,
into his blisful bosom reassum'd
in glory as of old, to him appeas'd
All, though all-knowing, what had past with man
recounted, mixing intercession sweet.
Meanwhile ere thus was sin'd and judg'd on earth,
within the gates of hell sat sin and death,
in counterview within the gates, that now
stood open wide, belching outrageous flame
far into chaos, since the fiend pass'd through,

sin opening, who thus now to death began.
O SON, why sit we here each other viewing
idely, while satan our great author thrives
in other worlds, and happier seat provides,
for us his offspring deare? it cannot be
but that success attends him; if mishap,
ere this he had return'd, with fury driv'n
by his avengers, since no place like this
can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
wings growing, and dominion giv'n me large
beyond this deep; whatever draws me on,
or sympathie, or some connatural force
powerful at greatest distance to unite
with secret amity things of like kind
by secretest conveyance. Thou my shade
inseparable must with me along:
For death from sin no power can separate.
But least the difficulty of passing back
stay his return perhaps over this gulf
impassable, impervious, let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
over this main from hell to that new world
where satan now prevails, a monument
of merit high to all th' infernal host,
easing their passage hence, for intercourse,
or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
by this new felt attraction and instinct.
WHOM thus the meager shadow answer'd soon.
Goe whither fate and inclination strong
Leads thee, I shall not lag behind, nor err
The way, thou leading, such a sent I draw

of carnage, prey innumerable, and taste
The savour of death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
SO SAYING, with delight he snuff'd the smell
of mortal change on earth. As when a flock
of ravenous fowl, though many a league remote,
Against the day of battel, to a field,
where armies lie encampt, come flying, lur'd
with sent of living carcasses design'd
For death, the following day, in bloodie fight.
so sented the grim feature, and upturn'd
His nostril wide into the murkie air,
sagacious of his quarry from so far.
Then both from out hell gates into the waste
wide anarchie of chaos damp and dark
Flew divers, and with power (their power was great)
Hovering upon the waters; what they met
solid or slimie, as in raging sea
Toft up and down, together crowded drove
From each side shoaling towards the mouth of hell.
As when two polar winds blowing adverse
Upon the cronian sea, together drive
Mountains of ice, that stop th' imagin'd way
Beyond petfora eastward, to the rich
cathaian coast. The aggregated soyle
Death with his mace petrific, cold and dry,
As with a trident smote, and fixt as firm
As Delos floating once; the rest his look
Bound with Gorgonian rigor not to move,
And with Asphaltic slime; broad as the gate,
Deep to the roots of hell the gather'd beach
They fasten'd, and the mole immense wraught on
over the foaming deep high archt, a bridge

of length prodigious joining to the wall
Immoveable of this new fenceless world
Forfeit to death; from hence a passage broad,
smooth, easie, inoffensive down to hell.
so, if great things to small may be compar'd,
Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
came to the sea, and over Hellespont
bridging his way, Europe with Asia join'd,
And scourg'd with many a stroke th' indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock
over the vast abyss, following the track
of Satan, to the self same place where he
first lighted from his wing, and landed safe
From out of chaos to the outside bare
of this round world: with pinns of adamant
and chains they made all fast, too fast they made
and durable; and now in little space
The confines met of empyrean heav'n
and of this world, and on the left hand hell
with long reach interpos'd; three several wayes
in sight, to each of these three places led.
And now their way to earth they had descri'd,
To Paradise first tending, when behold
Satan in likeness of an angel bright
Betwixt the Centaure and the scorpion steering
his zenith, while the sun in Aries rose:
Disguis'd he came, but those his children dear
Their parent soon discern'd, though in disguise.
He, after Eve seduc't, unminded slunk
into the wood fast by, and changing shape
to observe the sequel, saw his guileful act
by Eve, though all unweeting, seconded

upon her husband, saw their shame that sought
vain covertures; but when he saw descend
The son of God to judge them, terrifi'd
He fled, not hoping to escape, but shun
The present, fearing guiltie what his wrauth
Might suddenly inflict; that past, return'd
By night, and listening where the hapless pair
sat in their sad discourse, and various plaint,
Thence gather'd his own doom, which understood
Not instant, but of future time. with joy
And tidings fraught, to hell he now return'd,
And at the brink of chaos, near the foot
of this new wondrous pontifice, unhop'd
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
of that stupendious bridge his joy encreas'd.
Long he admiring stood, till sin, his faire
enchanting daughter, thus the silence broke.
O PARENT, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine own,
Thou art their author and prime architect:
For I no sooner in my heart divin'd,
My heart, which by a secret harmonie
still moves with thine, join'd in connexion sweet,
That thou on earth hadst prosper'd, which thy looks
now also evidence, but straight I felt
though distant from thee worlds between, yet felt
that I must after thee with this thy son;
such fatal consequence unites us three:
Hell could no longer hold us in her bounds,
nor this unvoyageable gulf obscure
detain from following thy illustrious track.
Thou hast atchiev'd our libertie, confin'd
within hell gates till now, thou us impow'rd

To fortifie thus far, and overlay
with this portentuous bridge the dark abyfs.
Thine now is all this world, thy vertue hath won
what thy hands builded not, thy wisdom gain'd
with odds what war hath lost, and fully aveng'd
our foile in heav'n ; here thou shalt monarch reign,
There didst not ; there let him still victor sway,
As battel hath adjudg'd, from this new world
Retiring, by his own doom alienated,
And henceforth monarchie with thee divide
of all things parted by th' empyreal bounds,
His quadrature, from thy orbicular world,
or trie thee now more dang'rous to his throne.
WHOM thus the prince of darknes answer'd glad.
Fair daughter, and thou son and grandchild both,
High proof ye now have giv'n to be the race
of satan (for I glorie in the name,
Antagonist of heav'n's almightie king)
Amplly have merited of me, of all
Th' infernal empire, that so neer heav'n's dore
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm
Hell and this world, one realm, one continent
of easie thorough-fare. Therefore while I
Descend through darkness, on your rode with ease
To my associate powers, them to acquaint
with these successes, and with them rejoice,
You two this way, among these numerous orbs
All yours, right down to paradise descend ;
There dwell and reign in blifs, thence on the earth
dominion exercise and in the aire,
chiefly on man, sole lord of all declar'd,
him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create

plenipotent on earth, of matchless might
issuing from me: on your joynt vigor now
my hold of this new kingdom all depends,
Through sin to death expos'd by my exploit.
If your joynt power prevails, th' affairs of hell
no detriment need feare, goe and be strong.
SO SAYING he dismiss'd them, they with speed
Their course through thickest constellations held
spreading their bane; the blasted stars lookt wan,
And planets, planet-strook, real eclips
Then suffer'd. Th' other way satan went down
The causey to hell gate; on either side
Disparted chaos over built exclaim'd,
And with rebounding surge the barrs assail'd,
That scorn'd his indignation: through the gate,
wide open and unguarded, satan pass'd,
And all about found desolate; for those
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
far to the inland retir'd, about the walls
of pandæmonium, citie and proud seat
of Lucifer, so by allusion call'd,
of that bright star to satan paragon'd.
There kept their watch the legions, while the grand
in council sate, sollicitous what chance
might intercept their emperor sent, so he
departing gave command, and they observ'd,
As when the Tartar from his Russian foe
By Astracan over the snowie plains
retires, or bactrian sopher from the horns
of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen. so these the late
Heav'n-banish'd host, left desert utmost hell

many a dark league, reduc't in careful watch
 round their metropolis, and now expecting
 each hour their great adventurer from the search
 of forrein worlds : he through the midst unmarkt,
 in shew plebeian angel militant
 of lowest order, past ; and from the dore
 of that plutonian hall, invisible

Ascended his high throne, which under state
 of richest texture spread, at th' upper end
 was plac't in regal lustre. Down a while
 he sate, and round about him saw unseen :
 At last as from a cloud his fulgent head
 And shape star-bright appeer'd, or brighter, clad
 with what permissive glorie since his fall
 was left him, or false glitter : all amaz'd
 At that so sudden blaze the stygian throng
 bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd : loud was th' acclaim :
 Forth rush'd in haste the great consulting peers,
 rais'd from their dark divan, and with like joy
 congratulant approach'd him, who with hand
 silence, and with these words attention won.

THRONES, dominations, principedoms, vertues, powers,
 for in possession such, not onely of right,
 I call ye and declare ye now, return'd
 successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurst, the house of woe,
 And dungeon of our tyrant : now possess,
 As lords, a spacious world, to our native heaven
 little inferiour, by my adventure hard
 with peril great atchiev'd. Long were to tell
 what I have done, what suffer'd, with what pain
 you yag'd th' unreal, vast, unbounded deep

of horrible confusion, over which
By sin and death a broad way now is pav'd
To expedite your glorious march ; but I
Toil'd out my uncouth passage, forc't to ride
Th' untractable abyss, plung'd in the womb
of unoriginal night and chaos wilde,
That jealous of their secrets fiercely oppos'd
My journey strange, with clamorous uproare
Protesting fate supreme ; thence how I found
The new created world, which fame in heav'n
Long had foretold, a fabric wonderful
of absolute perfection, therein man
plac't in a paradise, by our exile
Made happie : him by fraud I have seduc'd
From his creator, and the more to increase
Your wonder, with an apple ; he thereat
offended, worth your laughter, hath giv'n up
both his beloved man and all his world,
To sin and death a prey, and so to us,
without our hazard, labour, or allarm,
To range in and to dwell, and over man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute serpent in whose shape
Man I deceav'd : that which to me belongs,
is enmity, which he will put between
Me and mankind ; I am to bruise his heel ;
His seed, when is not set, shall bruise my head :
A world who would not purchase with a bruise,
or much more grievous pain ! ye have th' account
of my performance : what remains, ye gods,
But up and enter now into full blifs.
SO HAVING said, a while he stood, expecting
Their universal shout and high applause

To fill his ear, when contrary he hears
on all sides, from innumerable tongues
A dismal universal hiss, the sound
of public scorn ; he wonder'd, but not long
Had leasure, wondring at himself now more ;
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining
Each other, till supplant'd down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain, a greater power
Now rul'd him, punisht in the shape he sin'd,
According to his doom : he would have spoke,
But hiss for hiss return'd with forked tongue
To forked tongue, for now were all transform'd
Alike, to serpents all as accessories
To his bold riot : dreadful was the din
of hissing through the hall, thick swarming now
with complicated monsters head and tail,
scorpion and asp, and Amphisbaena dire,
cerastes horn'd, Hydruis, and Ellops drear,
and Dipfas (not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the isle
ophiussa) but still greatest he the midst,
Now dragon grown, larger than whom the sun
ingender'd in the pythian vale on slime,
Huge python, and his power no less he seem'd
Above the rest still to retain ; they all
Him follow'd issuing forth to th' open field,
where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array,
sublime with expectation when to see
In triumph issuing forth their glorious chief ;
They saw, but other sight instead, a crowd
of ugly serpents ; horror on them fell,

And horrid sympathy; for what they saw,
They felt themselves now changing; down their arms,
Down fell both spear and shield, down they as fast,
And the dire hiss renew'd, and the dire form
catcht by contagion, like in punishment,
As in their crime. Thus was th' applause they meant,
Turn'd to exploding hiss, triumph to shame [stood
cast on themselves from their own mouths. There
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fruit, like that
which grew in paradise, the bait of Eve
us'd by the tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude
Now ris'n, to work them furdur woe or shame;
Yet parcht with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they roul'd in heaps, and up the trees
climbing, fat thicker than the snakie locks
That curl'd megera: greedily they pluck'd
The frutage fair to sight, like that which grew
Near that bituminous lake where sodom flam'd;
This more delusive, not the touch, but taste
Deceav'd; they fondly thinking to allay
Their appetite with gust, instead of fruit
chew'd bitter ashes, which th' offended taste
with spattering noise rejected: oft they assay'd,
Hunger and thirst constraining, drug'd as oft,
with hatefullest disrelish writh'd their jaws
with soot and cinders fill'd; so oft they fell
into the same illusion, not as man [plagu'd
whom they triumph'd once lapst. Thus were they
And worn with famine, long and ceaseles hiss,

till their lost shape, permitted, they resum'd,
 yearly enjoin'd, some say, to undergo
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc't.
 However some tradition they dispers'd
 Among the heathen of their purchase got,
 And fabl'd how the serpent, whom they call'd
 ophion with Eurynome, the wide-
 Encroaching Eve perhaps, had first the rule
 of high olympus, thence by saturn driv'n
 And ops, ere yet Dictæan Jove was born.
 Mean while in Paradise the hellish pair
 Too soon arriv'd, sin there in power before,
 once actual, now in body, and to dwell
 Habitual habitant; behind her death
 close following pace for pace, not mounted yet
 on his pale horse: to whom sin thus began.
 SECOND of satan sprung, all conquering death,
 what thinkst thou of our empire now, though earn'd
 With travail difficult, not better far
 Than still at hell's dark threshold to have sate watch,
 unnam'd, undreaded, and thyself half starv'd?
 WHOM thus the sin-born monster answer'd soon.
 To me, who with eternal famine pine,
 Alike is hell, or paradise, or heaven,
 There best, where most with ravin I may meet;
 which here, though plenteous, all too little seems
 To stuff this maw, this vast unhide-bound corps.
 TO WHOM th' incestuous mother thus repli'd.
 Thou therefore on these herbs, and fruits, and flours
 Feed first, on each beast next, and fish, and fowle,
 No homely morsels, and whatever thing
 The sithe of time mows down, devour unspar'd,
 Till I in man residing through the race,

His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

THIS said, they both betook them several wayes,
Both to destroy, or unimmortal make

All kinds, and for destruction to mature
sooner or later; which th' almightie seeing,
From his transcendent seat the saints among,
To those bright orders utter'd thus his voice.

SEE with what heat these dogs of hell advance

To waste and havoc yonder world, which I
so fair and good created, and had still

Kept in that state, had not the folly of man

Let in these wasteful furies, who impute

Folly to me, so doth the prince of hell

And his adherents, that with so much ease

I suffer them to enter and possess

A place so heav'nly, and conniving seem

To gratifie my scornful enemies,

That laugh, as if transported with some fit
of passion, I to them had quitted all,

At random yielded up to their misrule;

And know not that I call'd and drew them thither

My hell-hounds, to lick up the draff and filth

which man's polluting sin with taint hath shed

on what was pure, till cramm'd and gorg'd, nigh burst

with suckt and glutted offal, at one sling

of thy victorious arm, well pleasing son,

both sin, and death, and yawning grave at last

Through chaos hurl'd, obstruct the mouth of hell

For ever, and seal up his ravenous jaws.

Then heav'n and earth renew'd shall be made pure

To sanctitie that shall receive no staine:

Till then the curse pronounc't on both precedes,

HE ended, and the heav'nly audience loud

sung halleluia, as the sound of seas,
 Through multitude that sung: just are thy ways,
 righteous are thy decrees on all thy works;
 who can extenuate thee? next, to the son,
 destin'd restorer of mankind, by whom
 new heav'n and earth shall to the ages rise,
 or down from heav'n descend. such was their song,
 while the creator calling forth by name
 his mightie angels gave them severall charge,
 as sort'd best with present things. The sun
 had first his precept so to move, so shine,
 as might affect the earth with cold and heat
 scarce tolerable, and from the north to call
 decrepit winter, from the south to bring
 solstitial summers heat. To the blanc moon
 her office they prescrib'd, to th' other five
 their planetarie motions and aspects
 in sextile, square, and trine, and opposite,
 of noxious efficacie, and when to join
 in synod unbenigne, and taught the fixt
 their influence malignant when to showre,
 which of them rising with the sun, or falling,
 should prove tempestuous: to the winds they set
 their corners, when with bluster to confound
 sea, air, and shoar, the thunder when to rowle
 with terror through the dark aerial hall.
 some say he bid his angels turn ascance
 the poles of earth twice ten degrees and more
 from the sun's axle; they with labour push'd
 oblique the centric globe: some say the sun
 was bid turn reines from th' equinoctial rode
 like distant breadth to Taurus with the seven
 atlantic sisters, and the spartan twins
 up to the tropic crab; thence down amain

By Leo and the virgin and the scales,
As deep as capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernant flours,
Equal in days and nights, except to those
Beyond the polar circles; to them day
Had unbenighted shon, while the low sun
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyestean banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the heav'ns, though slow, produc'd
Like change on sea and land, sidereal blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent: now from the north
Of Norumbega, and the samoed shoar
Bursting their brazen dungeon, arm'd with ice
And snow and hail and stormie gust and flaw,
Boreas and caecias and Argestes loud
And Thrascias rend the woods and seas upturn;
With adverse blast up-turns them from the south
Notus and Afer black with thundrous clouds
From serrationa; thwart of these as fierce
Forth rush the Levant and the ponent winds
Eurus and zephir with their lateral noise,
Sirocco, and Libeccchio. Thus began
outrage from liveless things; but discord first
Daughter of sin, among th' irrational,
Death introduc'd through fierce antipathie:

beast now with beast gan war, and fowle with fowle,
And fish with fish ; to graze the herb all leaving,
Devour'd each other ; nor stood much in awe
of man, but fled him, or with count'nance grim
glar'd on him passing : these were from without
The growing miseries, which Adam saw
Alreadie in part, though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within,
And in a troubl'd sea of passion tost,
Thus to disburd'n sought with sad complaint.
O MISERABLE of happie ! is this the end
of this new glorious world, and me so late
The glory of that glory, who now become
Accurst of blessed, hide me from the face
of God, whom to behold was then my highth
of happines : yet well, if here would end
The miserie, I deserv'd it, and would beare
My own deservings ; but this will not serve ;
All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, encrease and multiply,
now death to hear ! for what can I encrease
or multiplie, but curses on my head ?
who of all ages to succeed, but feeling
The evil on him brought by me, will curse
my head, ill fare our ancestor impure,
For this we may thank Adam ; but his thanks
shall be the execration ; so besides
Mine own that bide upon me, all from me
shall with a fierce reflux on me redound,
on me as on their natural center light
Heavie, though in their place. O fleeting joyes
of Paradise, deare bought with lasting woes !
Did I request thee, maker, from my clay

To mould me man, did I solicit thee
From darkness to promote me, or here place
In this delicious garden? as my will
concur'd not to my being, it were but right
And equal to reduce me to my dust,
desirous to resign, and render back
All I receav'd, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that
sufficient penaltie, why hast thou added
The sense of endless woes? inexplicable
Thy justice seems; yet to say truth, too late,
I thus contest; then should have been refus'd
Those terms whatever, when they were propos'd:
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions? and though God
Made thee without thy leave, what if thy son
Prove disobedient, and reprov'd, retort,
wherefore didst thou beget me? I sought it not:
wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
but natural necessity begot.

God made thee of choice his own, and of his own
To serve him, thy reward was of his grace,
Thy punishment then justly is at his will.
Be it so, for I submit, his doom is fair,
That dust I am, and shall to dust return:
O welcome hour whenever! why delayes
His hand to execute what his decree
Fix'd on this day? why do I overlive,
why am I mockt with death, and length'nd out
To deathless pain? how gladly would I meet
Mortalitie my sentence, and be earth
insensible, how glad would lay me down

As in my mother's lap? there I should rest
And sleep secure; his dreadful voice no more
would thunder in my ears, no fear of worse
To me and to my offspring would torment me
with cruel expectation. yet one doubt
pursues me still, least all I cannot die,
Least that pure breath of life, the spirit of man
which God inspir'd, cannot together perish
with this corporeal clod; then in the grave,
or in some other dismal place, who knows
but I shall die a living death? O thought
horrid, if true! yet why? it was but breath
of life that sin'd; what dies but what had life
and sin? the body properly hath neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the lord of all be infinite,
Is his wrath also? be it, man is not so,
but mortal doom'd. How can he exercise
wrath without end on man whom death must end?
can he make deathless death? that were to make
strange contradiction, which to God himself
Impossible is held, as argument
of weakness, not of power. will he draw out,
For anger's sake, finite to infinite
In punisht man to satisfy his rigour
satisfi'd never; that were to extend
His sentence beyond dust and nature's law,
By which all causes else according still
To the reception of their matter act,
Not to th' extent of their own sphere. but say
That death be not one stroke, as I suppos'd,
bereaving sense, but endless miserie
From this day onward, which I feel begun

both in me, and without me, and so last
To perpetuities; ay me, that fear
comes thundring back with dreadful revolution
on my defenceless head; both death and I
Am found eternal, and incorporate both,
Nor I on my part single, in me all
Posterities stands curst: fair patrimonies
That I must leave ye, sons; O were I able
To waste it all myself, and leave ye none!
so disinherited how would ye bless
Me now your curse! ah, why should all mankind
For one man's fault thus guiltless be condemn'd,
If guiltless? but from me what can proceed,
But all corrupt, both mind and will deprav'd,
Not to do only, but to will the same
with me? how can they then acquitted stand
in sight of God? him after all disputes
Forc't I absolve: all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
on me, me only, as the source and spring
of all corruption, all the blame lights due;
so might the wrath. Fond wish! couldst thou support
That burden heavier than the earth to bear,
Than all the world much heavier, though divided
with that bad woman? thus what thou desir'st,
And what thou fear'st, alike destroys all hope
of refuge, and concludes thee miserable
beyond all past example and future,
To Satan onely like both crime and doom.
O conscience, into what abysses of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!
THUS Adam to himself lamented loud

through the still night, not now, as ere man fell,
wholsome and cool, and mild, but with black air
accompanied, with damps and dreadful gloom,
which to his evil conscience represented
all things with double terror : on the ground
outstretcht he lay, on the cold ground, and oft
curs'd his creation, death as oft accus'd
of tardie execution, since denounc't
The day of his offence. why comes not death,
said he, with one thrice acceptable stroke
To end me ? shall truth fail to keep her word,
justice divine not hasten to be just ?
but death comes not at call, justice divine
mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales and bowrs,
with other echo late I taught your shades
To answer, and resound far other song.
whom thus afflicted when sad eve beheld,
desolate where she sate, approaching nigh,
soft words to his fierce passion she assay'd :
but her with stern regard he thus repell'd.
OUT of my sight, thou serpent, that name best
befits thee with him leagu'd, thyself as false
and hateful ; nothing wants, but that thy shape,
like his, and colour serpentine may shew
Thy inward fraud, to warn all creatures from thee
henceforth ; least that too heav'nly form, pretended
To hellish falshood, snare them. but for thee
I had persisted happie, had not thy pride
and wandring vanitie, when least was safe,
rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen
Though by the devil himself, him overweening
To over-reach, but with the serpent meeting

Fool'd and beguil'd, by him thou, I by thee,
To trust thee from my side, imagin'd wise,
constant, mature, proof against all assaults,
And understood not all was but a shew
Rather than solid vertue, all but a rib
crooked by nature, bent, as now appears,
More to the part sinister from me drawn,
well if thrown out, as supernumerarie
To my just number found. O why did God,
creator wise, that peopl'd highest heav'n
with spirits masculine, create at last
This noveltie on earth, this fair defect
of nature, and not fill the world at once
with men as angels without feminine,
or find some other way to generate
Mankind? this mischief had not then befall'n,
And more that shall befall, innumerable
disturbances on earth through femal snares,
And straight conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake,
or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or if she love, withheld
By parents, or his happiest choice too late
shall meet, alreadie linkt and wedlock-bound
To a fell adversarie, his hate or shame:
which infinite calamitie shall cause
To human life, and household peace confound.
HE added not, and from her turn'd, but EVE
Not so repulst, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble, and embracing them, besought
His peace, and thus proceeded in her plaint,

FORSAKE me not thus, Adam, witness heav'n
what love sincere, and reverence in my heart
I beare thee, and unweeting have offended,
unhappilie deceav'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress,
My onely strength and stay: forlorn of thee,
whither shall I betake me, where subsist?
while yet we live, scarce one short hour perhaps,
between us two let there be peace, both joyning,
As join'd in injuries, one enmitie
Against a foe by doom expresse assign'd us,
That cruel serpent: on me exercise not
Thy hatred for this miserie befall'n,
on me already lost, me then thyself
More miserable; both have sin'd, but thou
Against God only, I against God and thee,
And to the place of judgment will return,
There with my cries importune heaven, that all
The sentence from thy head remov'd may light
on me, sole cause to thee of all this woe,
Me, me only just object of his ire.
SHE ended weeping, and her lowlie plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in Adam wraught
commiseration; soon his heart relented
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
creature so fair his reconciliation seeking,
His counsel whom she had displeas'd, his aide;
As one disarm'd, his anger all he lost,
And thus with peaceful words uprais'd her soon.
UNWARIE, and too desirous, as before,

so now of what thou knowst not, who desir'st
The punishment all on thyself; alas,
Bear thine own first, ill able to sustain
His full wrath whose thou feelst as yet least part,
And my displeasure bearst so ill. if prayers
could alter high decrees, I to that place
would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailtie and infirmer sex forgiv'n,
To me committed and by me expos'd.
But rise, let us no more contend, nor blame
Each other, blam'd enough else where, but strive
In offices of love, how we may light'n
Each others burden in our share of woe;
since this days death denounc't, if ought I see,
will prove no sudden, but a slow-pac't evil,
A long days dying to augment our paine,
And to our seed (O hapless seed!) deriv'd.
TO WHOM thus EVE, recovering heart, repli'd.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate; nevertheless,
Restor'd by thee, vile as I am, to place
of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying from thee I will not hide
what thoughts in my unquiet breast are ris'n,
Tending to some relief of our extremes,
or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
if care of our descent perplex us most,
which must be born to certain woe, devour'd

by death at last, and miserable it is
To be to others cause of misery,
our own begotten, and of our loines to bring
into this cursed world a woeful race,
That after wretched life must be at last
Food for so foule a monster, in thy power
it lies, yet ere conception to prevent
The race unblest, to being yet unbegot.
childless thou art, childless remaine :
so death shall be deceav'd his glut, and with us two
be forc'd to satisfie his rav'nous maw.
But if thou judge it hard and difficult,
conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
before the present object languishing
with like desire, which would be miserie
And torment less than none of what we dread,
Then both ourselves and seed at once to free
From what we fear for both, let us make short,
Let us seek death, or he not found, supply
with our own hands his office on ourselves;
why stand we longer shivering under fears,
That shew no end but death, and have the power,
of many wayes to die the shortest choosing,
destruction with destruction to destroy.
SHE ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as di'd her cheeks with pale.
But Adam with such counsel nothing sway'd,
To better hopes his more attentive mind
Labouring had rais'd, and thus to EVE repli'd.
EVE, thy contempt of life and pleasure seems
To argue in thee something more sublime

And excellent than what thy mind contemns;
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.
Or if thou covet death, as utmost end
of miserie, so thinking to evade
The penaltie pronounc't, doubt not but God
Hath wiselier arm'd his vengeful ire than so
To be forstall'd; much more I fear least death
so snatcht will not exempt us from the pain
we are by doom to pay; rather such acts
of contumacie will provoke the highest
To make death in us live: then let us seek
some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand foe
satan, who in the serpent hath contriv'd
Against us this deceit: to crush his head
would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
resolv'd, as thou propos'est; so our foe
shall scape his punishment ordain'd, and we
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against ourselves, and wilfull barrenness,
That cuts us off from hope, and savours only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
without wrauth or reviling; we expecte

immediate dissolution, which we though
was meant by death that day, when lo, to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompenc't with joy,
Fruit of thy womb: on me the curse aslope
glanc'd on the ground, with labour I must earn
My bread; what harm? idleness had been worse;
my labour will sustain me; and least cold
or heat should injure us, his timely care
hath unbefought provided, and his hands
cloath'd us unworthie, pitying while he judg'd;
How much more, if we pray him, will his ear
be open, and his heart to pitie incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail and snow,
which now the skie with various face begins
To shew us in this mountain, while the winds
blow moist and keen, shattering the graceful locks
of these fair spreading trees; which bids us seek
some better shroud, some better warmth to cherish
our limbs benumm'd, ere this diurnal star
Leave cold the night, how we his gather'd beams
Reflected, may with matter sere foment,
or by collision of two bodies grind
The air attrite to fire, as late the clouds
jostling or pusht with winds rude in their shock
Tine the slant lightning, whose thwart flame driv'n
kindles the gummie bark of fir or pine, [down
And sends a comfortable heat from far,
which might supply the sun: such fire to use,
And what may else be remedie or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
beseeching him, so as we need not fear

To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercie shon?
So SPAKE our father penitent, nor EVE
Felt less remorse: they forthwith to the place
Repairing where he judg'd them prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon beg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The end of the tenth Book.

PARADISE LOST.

BOOK XI.

THUS they in lowliest plight repentant stood
Praying, for from the mercie-seat above
Prevenient grace descending had remov'd
The stonie from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd
Unutterable, which the spirit of prayer
Inspir'd, and wing'd for heav'n with speedier flight
Than loudest oratorie: yet their port
Not of mean suiters, nor important less
seem'd their petition, than when the ancient pair
In fables old, less ancient yet then these,
Deucalion and chaste pyrrha to restore
The race of mankind drown'd, before the shrine
of Themis stood devout. To heav'n their prayers
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate: in they pass'd
Dimensionless through heav'nly dores; then clad
with incense, where the golden altar fum'd,
By their great intercessor, came in sight
Before the father's throne: them the glad son
Presenting, thus to intercede began.

SEE father, what first fruits on earth are sprung
From thy implanted grace in man, these sighs
And prayers, which in this golden censer, mixt
with incense, I thy priest before thee bring,
Fruits of more pleasing savour from thy seed
sown with contrition in his heart, than those
which his own hand manuring all the trees

of paradise could have produc't, ere fall'n
From innocence. Now therefore bend thine ear
To supplication, hear his sighs though mute;
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation, all his works on me
Good or not good ingraft, my merit those
shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace toward mankind, let him live
Before thee reconcil'd, at least his days
Number'd, though sad, till death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss,
Made one with me as I with thee am one.
TO WHOM the father, without cloud, serene.
All thy request for man, accepted son,
obtain, all thy request was my decree:
But longer in that paradise to dwell,
The law I gave to nature him forbids:
Those pure immortal elements that know
No gross, no unharmonious mixture foule,
Eject him tainted now, and purge him off
As a distemper, gross to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
corrupted. I at first with two fair gifts
created him endow'd, with happiness
And immortalitie: that fondly lost,
This other serv'd but to eternize woe;
Till I provided death; so death becomes
His final remedie, and after life

Tri'd in sharp tribulation, and refin'd
By faith and faithful works, to second life,
Wak't in the renovation of the just,
Resigns him up with heav'n and earth renew'd.
But let us call to synod all the blest
Through heav'n's wide bounds; from them I will not
My judgments, how with mankind I proceed, [hide
As how with peccant angels late they saw;
And in their state, though firm, stood more confirm'd.
HE ENDED, and the son gave signal high
To the bright minister that watch'd, he blew
His trumpet, heard in oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. Th' angelic blast
Fill'd all the regions: from their blissful bowrs
Of Amarantin shade, fountain or spring,
By the waters of life, where ere they sate
In fellowships of joy: the sons of light
Hasted, resorting to the summons high,
And took their seats; till from his throne supream
Th' Almighty thus pronounc'd his sovran will.
O sons, like one of us man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost, and evil got,
Happier, had it suffic'd him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him, longer than they move,
His heart I know, how variable and vain
Self-left. Least therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,

And send him from the garden forth to till
The ground whence he was taken, fitter soil.
MICHAEL, this my behest have thou in charge,
Take to thee from among the cherubim
Thy choice of flaming warriors, lest the fiend
or in behalf of man, or to invade
Vacant possession some new trouble raise:
Haste thee, and from the paradise of God
Without remorse drive out the sinful pair,
From hallow'd ground th' unholie, and denounce
To them and to their progenie from thence
perpetual banishment. Yet lest they faint
At the sad sentence rigorously urg'd,
For I behold them soft'nd and with tears
Bewailing their excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten, intermix
My cov'nant in the woman's seed renew'd;
so send them forth, though sorrowing, yet in peace:
And on the east side of the garden place,
where entrance up from Eden easiest climbs,
cherubic watch, and of a sword the flame
wide waving, all approach far off to fright,
And guard all passage to the tree of life:
Least paradise a receptacle prove
To spirits foule, and all my trees their prey,
with whose stol'n fruit man once more to delude.
He ceas'd; and th' archangelic power prepar'd
For swift descent, with him the cohort bright
of watchful cherubim; four faces each
Had, like a double janus, all their shape
spangl'd with eyes more numerous than those

of Argus, and more wakeful than to drouze,
charm'd with Arcadian pipe, the pastoral reed
of Hermes, or his opiate rod. Mean while
To resalute the world with sacred light
Leucothea wak'd, and with fresh dews imbalm'd
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
strength added from above, new hope to spring
out of despaire, joy, but with fear yet linkt;
which thus to Eve his welcome words renew'd.
EVE, easily may faith admit, that all
The good which we enjoy, from heav'n descends;
but that from us aught should ascend to heav'n
so prevalent as to concern the mind
of God high-blest, or to incline his will,
Hard to belief may seem; yet this will prayer,
or one short sigh of human breath, up-born
Ev'n to the seat of God. For since I saught
By prayer th' offended deity to appease,
kneel'd and before him humbl'd all my heart,
Methought I saw him placable and mild,
bending his ear; perswasion in me grew
That I was heard with favour; peace return'd
Home to my breast, and to my memorie
His promise, that thy seed shall bruise our foe;
which then not minded in dismay, yet now
Assures me that the bitterness of death
is past, and we shall live. whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee
Man is to live, and all things live for man.
TO WHOM thus Eve with sad demeanour meek.
ill worthie I such title should belong
To me transgressour, who for thee ordain'd

A help, became thy snare ; to me reproach
Rather belongs, distrust and all dispraise :
But infinite in pardon was my judge,
That I who first brought death on all, am grac't
The source of life ; next favourable thou,
who highly thus to entitle me voutsaf'st,
Far other name deserving. but the field
To labour calls us now with sweat impos'd,
Though after sleepless night ; for see the morn,
All unconcern'd with our unrest, begins
Her rosie progress smiling ; let us forth,
I never from thy side henceforth to stray,
where'er our day's work lies, though now enjoin'd
Laborious, till day droop ; while here we dwell,
what can be toilsome in these pleasant walks ?
Here let us live, though in fall'n state, content.
SO SPAKE, so wish'd much-humbl'd EVE, but fate
subscrib'd not ; nature first gave signs, impress'd
on bird, beast, air, air suddenly eclips'd
After short blush of morn ; nigh in her sight
The bird of jove, stoopt from his airie tour,
Two birds of gayest plume before him drove :
Down from a hill the beast that reigns in woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the forrest, hart and hind ;
Direct to th' eastern gate was bent their flight.
Adam observ'd, and with his eye the chase
pursuing, not unmov'd to EVE thus spake.
O EVE, some further change awaits us nigh,
which heav'n, by these mute signs in nature shews
Forerunners of his purpose, or to warn
us haply too secure of our discharge
From penaltie, because from death releast
some days ; how long, and what till then our life,

who knows, or more then this, that we are dust,
And thither must return and be no more.
why else this double object in our sight
of flight pursu'd in th' air, and ore the ground
one way the self same hour? why in the east
Darkness ere day's mid-course, and morning light
More orient in yon western cloud that draws
o're the blew firmament a radiant white,
And slow descends, with something heav'nly fraught.
HE err'd not, for by this the heav'nly bands
Down from a skie of jasper lighted now
in Paradise, and on a hill made alt,
A glorious apparition, had not doubt
And carnal fear that day dimm'd Adam's eye.
Not that more glorious, when the angels met
Jacob in Mahanaim, where he saw
The field pavilion'd with his guardians bright;
Nor that which on the flaming mount appeer'd
in Dothan, cover'd with a camp of fire,
Against the syrian king, who to surprize
one man, assassins-like had levied war,
war unproclaim'd. The princely hierarch
in their bright stand, there left his powers to seise
possession of the garden; he alone,
To find where Adam shelter'd, took his way,
Not unperceiv'd of Adam, who to Eve,
while the great visitant approach'd, thus spake.
EVE, now expect great tidings, which perhaps
of us will soon determine, or impose
new laws to be observ'd; for I descrie
From yonder blazing cloud that veils the hill
one of the heav'nly host, and by his gate
None of the meanest, some great potentate
or of the thrones above, such majestic

invests him coming; yet not terrible,
That I should fear, nor sociably mild,
As raphael, that I should much confide,
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A militarie vest of purple flow'd
Livelier than meliboean, or the grain
Of sarra, worn by kings and hero's old
In time of truce; iris had dipt the wooff;
His starrie helme unbuckl'd shew'd him prime
In manhood where youth ended; by his side
As in a glistering zodiac hung the sword,
satan's dire dread, and in his hand the spear.
Adam bow'd low, he kingly from his state
Inclin'd not, but his coming thus declar'd.
ADAM, heav'n's high behest no preface needs:
sufficient that thy prayers are heard, and death,
Then due by sentence when thou didst transgress,
Defeated of his seisure many days
Giv'n thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done
May'st cover: well may then thy lord appeas'd
Redeem thee quite from death's rapacious claim;
But longer in this paradise to dwell
Permits not; to remove thee I am come,
And send thee from the garden forth to till
The ground whence thou wast taken, fitter soil.
He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen
Yet all had heard, with audible lament

discover'd soon the place of her retire.
 O UNEXPECTED stroke, worse then of death!
 Must I thus leave thee paradise? thus leave
 Thee native soil, these happie walks and shades,
 Fit haunt of gods? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flours,
 That never will in other climate grow,
 My early visitation, and my last
 At eev'n, which I bred up with tender hand
 From the first op'ning bud, and gave ye names,
 who now shall reare ye to the sun, or ranke
 Your tribes, and water from th' ambrosial fount?
 Thee lastly nuptial bowre, by me adorn'd
 with what to sight or smell was sweet; from thee
 How shall I part, and whither wander down
 into a lower world, to this obscure
 And wild, how shall we breath in other air
 Less pure, accustom'd to immortal fruits?
 WHOM thus the angel interrupted mild.
 Lament not Eve, but patiently resign
 what justly thou hast lost; nor set thy heart,
 Thus over-fond, on that which is not thine;
 Thy going is not lonely, with thee goes
 Thy husband, him to follow thou art bound;
 where he abides, think there thy native soil.
 ADAM by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 To Michael thus his humble words address'd.
 CELESTIAL, whether among the thrones, or nam'd
 of them the highest, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us; what besides

of sorrow and dejection and despair
our frailtie can sustain, thy tidings bring,
Departure from this happie place, our sweet
recess, and only consolation left
familiar to our eyes, all places else
inhospitable appeer and desolate,
Nor knowing us nor known: and if by prayer
incessant I could hope to change the will
of him who all things can, I would not cease
To wearie him with my assiduous cries:
But prayer against his absolute decree
No more avails than breath against the wind,
blown stifling back on him that breaths it forth:
Therefore to his great bidding I submit.
This most afflicts me, that departing hence,
As from his face I shall be hid, depriv'd
His blessed count'nance; here I could frequent,
with worship, place by place where he voutsaf'd
presence divine, and to my sons relate;
on this mount he appeer'd, under this tree
stood visible, among these pines his voice
I heard, here with him at this fountain talk'd:
so many grateful altars I would reare
of grassie terfe, and pile up every stone
of lustre from the brook, in memorie,
or monument to ages, and thereon
offer sweet smelling gumms and fruits and flours:
in yonder nether world where shall I seek
his bright appearances, or footstep trace?
For though I fled him angrie, yet recall'd
To life prolong'd and promis'd race, I now
gladly behold though but his utmost skirts
of glory, and far off his steps adore.
To whom thus Michael with regard benigne,

Adam, thou know'st heav'n his, and all the earth,
Not this rock only; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warm'd :
All th' earth he gave thee to possess and rule,
No despicable gift ; surmise not then
His presence to these narrow bounds confin'd
Of paradise or eden : this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of the earth, to celebrate
And reverence thee their great progenitor.
But this praeceminence thou hast lost, brought down
To dwell on even ground now with thy sons :
Yet doubt not but in vallis and in plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou may'st believe, and be confirm'd
Ere thou from hence depart, know I am sent
To shew thee what shall come in future days
To thee and to thy offspring ; good with bad
Expect to hear, supernal grace contending
With sinfulness of men ; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally enur'd
By moderation either state to bear,
Prosperous or adverse : so shalt thou lead
Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend
This hill ; let eve (for I have drencht her eyes)
Here sleep below while thou to foresight wak'st,

As once thou slepst, while she to life was form'd.
To whom thus Adam gratefully repli'd.
Ascend, I follow thee, safe guide, the path
Thou leadst me, and to the hand of heav'n submit,
However chastning, to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labour won;
If so I may attain. so both ascend
In the visions of God: it was a hill
Of paradise the highest, from whose top
The hemisphere of earth in cleere ken
stretcht out to the amplest reach of prospect lay.
Not higher that hill nor wider looking round,
whereon for different cause the tempter set
our second Adam in the wilderness,
To shew him all earth's kingdoms and their glory.
His eye might there command wherever stood
city of old or modern fame, the seat
of mightiest empire, from the destin'd walls
of cambalu, seat of cathaian can
And samarchand by oxus, Temir's throne,
To Paquin of sinaean kings, and thence
To Agra and Lahor of great mogul
Down to the golden chersonese, or where
The persian in ecbatan fate, or since
in Hispahan, or where the Russian Ksar
in Mosco, or the sultan in bizance,
Turchestan born; nor could his eye not ken
Th' empire of negus to his utmost port
ercoco and the less maritime kings
Mombaza, and Quiloa, and Melind,
And sofala thought ophir, to the realm
of congo, and Angola fardest south;
or thence from niger flood to Atlas mount

The kingdoms of Almanfor, Fez and sus,
Morocco and Algiers, and Tremisen;
on Europe thence, and where Rome was to sway
The world: in spirit perhaps he also saw
Rich Mexico the seat of Montezume,
And cusco in Peru, the richer seat
Of Atabalipa, and yet unspoil'd
Guiana, whose great city Geryon's sons
call El Dorado: but to nobler sights
Michael from Adam's eyes the filme remov'd
which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasie and rue
The visual nerve, for he had much to see;
And from the well of life three drops instill'd.
so deep the power of these ingredients pierc'd,
Eev'n to the inmost seat of mental sight,
That Adam now enforc't to close his eyes,
sunk down and all his spirits became intrans't:
but him the gentle angel by the hand
soon rais'd, and his attention thus recall'd.
ADAM, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
in some to spring from thee, who never touch'd
Th' excepted tree, nor with the snake conspir'd,
Nor sinn'd thy sin, yet from that derive
corruption to bring forth more violent deeds.
His eyes he op'nd, and beheld a field,
Part arable and tilth, whereon were sheaves
new reapt, the other part sheep-walks and foulds;
A'th' midst an altar as the land-mark stood
rustic, of grassie ford; thither anon
A sweatie reaper from his tillage brought
First fruits, the green eare, and the yellow sheaf,
uncull'd, as came to hand; a shepherd next

More meek came with the firstlings of his flock
choicest and best; then sacrificing, laid
The inwards and their fat, with incense strew'd,
on the cleft wood, and all due rites perform'd.
His offering soon propitious fire from heav'n
consum'd with nimble glance, and grateful steame;
The others not, for his was not sincere;
whereat he inlie rag'd, and as they talk'd,
smote him into the midriff with a stone
That beat out life; he fell, and deadly pale
groan'd out his soul with gushing blood effus'd.
Much at that sight was Adam in his heart
dismay'd, and thus in haste to th' angel cri'd.
O TEACHER, some great mischief hath befall'n
To that meek man, who well had sacrific'd;
is pietie thus and pure devotion paid?
T' WHOM Michael thus, he also mov'd, repli'd.
These two are brethren, Adam, and to come
out of thy loins; th' unjust the just hath slain,
For envie that his brother's offering found
From heav'n acceptance; but the bloodie fact
will be aveng'd, and th' other's faith approv'd
Lose no reward, though here thou see him die,
Rowling in dust and gore. To which our sire,
ALAS, both for the deed and for the cause!
But have I now seen death? is this the way
I must return to native dust? O sight
of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!
TO WHOM thus Michael. Death thou hast seen
in his first shape on man; but many shapes
of death, and many are the wayes that lead
To his grim cave, all dismal; yet to sense
More terrible at th' entrance than within.

some, as thou saw'st, by violent stroke shall die,
by fire, flood, famine, by intemperance more
in meats and drinks, which on the earth shall bring
diseases dire, of which a monstrous crew
before thee shall appear; that thou mayst know
what miserie th' inabstinence of Eve
shall bring on men. Immediately a place
before his eyes appear'd, sad, noysome, dark,
A lazarus-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies
of ghastly spasm, or racking torture, qualmes
of heart-sick agonie, all feavorous kinds,
convulsions, epilepsies, fierce catarrhs,
intestine stone and ulcer, colic pangs,
Daemoniac phrenzie, moaping melancholie
And moon-struck madness, pining atrophie,
Marasmus, and wide wasting pestilence,
Dropsies, and asthma's, and joint-racking rheums.
Dire was the tossing, deep the groans, despair
Tended the sick busiest from couch to couch;
And over them triumphant death his dart
shook, but delaid to strike, though oft invoc't
with vows, as their chief good, and final hope.
sight so deform what heart of rock could long
drie-ey'd behold? Adam could not, but wept,
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess,
And scarce recovering words his plaint renew'd.
O MISERABLE mankind, to what fall
Degraded, to what wretched state reserv'd!
Better end here unborn. why is life giv'n
To be thus wrested from us? rather why
obtruded on us thus? who if we knew

what we receive, would either not accept
Life offer'd, or soon beg to lay it down,
glad to be so dismiss'd in peace. can thus
Th' image of god in man created once
so goodly and erect, though faultie since,
To such unsightly sufferings be debas't
Under inhuman pains? why should not man,
Retaining still divine similitude
in part, from such deformities be free,
And for his maker's image sake exempt?
THEIR maker's image, answer'd Michael, then
forsook them, when themselves they vilifi'd
To serve ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own,
or if his likeness, by themselves defac't
while they pervert pure nature's healthful rules
To loathsome sickness, worthily, since they
God's image did not reverence in themselves.
I YIELD it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?
THERE is, said Michael, if thou well observe
The rule of not too much, by temperance taught
In what thou eatst and drinkst, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
so maist thou live, till like ripe fruit thoudrop
into thy mother's lap, or be with ease
gather'd, not harshly pluckt, for death mature:
This is old age; but then thou must outlive

Thy youth, thy strength, thy beauty, which will
To wither'd weak and gray ; thy senses then [change
obtuse all taste of pleasure must forgoe,

To what thou hast, and for the air of youth
Hopeful and cheerful, in thy blood will reign
A melancholly damp of cold and dry

To weigh thy spirits down, and last consume
The balm of life. To whom our ancestor.

HENCEFORTH I flie not death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,

which I must keep till my appointed day
of rendring up, and patiently attend
My dissolution. Michael repli'd,

NOR love thy life, nor hate ; but what thou liv'st
Live well, how long or short permit to heav'n :
And now prepare thee for another sight.

HE look'd and saw a spacious plain, whereon
were tents of various hue ; by some were herds
of cattel grazing : others, whence the sound

of instruments that made melodious chime
was heard, of harp and organ ; and who mov'd
Their stops and chords was seen : his volant touch

instinct through all proportions low and high
fled and pursu'd transverse the resonant fugue.

In other part stood one who at the forge
Labouring, two massie clods of iron and brass

Had melted (whether found where casual fire
Had wasted woods on mountain or in vale,

Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wafht by stream

From underground) the liquid ore he drein'd
into fit moulds prepar'd ; from which he form'd

first his own tools ; then what might else be wrought

Fusil or grav'n in mettle. After these,
But on the hither side a different sort
From the high neighbouring hills, which was their
Down to the plain descended: by their guise [seat,
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men: they on the plain
Long had not walkt, when from the tents behold
A beavie of fair women, richly gay
In gems and wanton drefs; to the harp they sung
Soft amorous ditties, and in dance came on:
The men though grave, ey'd them, and let their eyes
Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat till th' evening star
Love's harbinger appeer'd; then all in heat
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invok't;
With feast and music all the tents resound.
Such happie interview and fair event
Of love and youth not lost, songs, garlands, flours,
And charming symphonies attach'd the heart
Of Adam, soon inclin'd to admit delight,
The bent of nature; which he thus express'd.
TRUE opener of mine eyes, prime angel blest,
Much better seems this vision, and more hope
Of peaceful dayes portends, than those two past;
Those were of hate and death, or pain much worse,
Here nature seems fulfill'd in all her ends.
TO WHOM thus Michael. Judge not what is best
By pleasure, though to nature seeming meet,
Created, as thou art, to nobler end
Holie and pure, conformitie divine.

Those tents thou sawst so pleasant, were the tents
of wickedness, wherein shall dwell his race
who slew his brother; studious they appear
of arts that polish life, inventers rare,
unmindful of their maker, though his spirit
Taught them, but they his gifts acknowledg'd none.
yet they a beauteous offspring shall beget;
For that fair female troop thou sawst, that seem'd
of goddesses, so blithe, so smooth, so gay,
yet empty of all good wherein consists
woman's domestic honour and chief praise;
bred only and completed to the taste
of lustful appetite, to sing, to dance,
To dress, and trouble the tongue, and rouse the eye.
To these that sober race of men, whose lives
Religious titl'd them the sons of God,
shall yield up all their virtue, all their fame
ignobly, to the trainees and to the smiles
of these fair atheists, and now swim in joy,
(Ere long to swim at large) and laugh; for which
The world ere long a world of tears must weep.
TO WHOM thus Adam of short joy bereft.
O pity and shame, that they who to live well
Enter'd so faire, should turn aside to tread
paths indirect, or in the mid way faint!
But still I see the tenor of man's woe
Holds on the same, from woman to begin.
FROM man's effeminate slackness it begins,
said th' angel, who should better hold his place
By wisdom, and superior gifts receav'd.
But now prepare thee for another scene.
HE look'd and saw wide territories spread
Before him, towns, and rural works between,
cities of men with lofty gates and towers,

concourse in arms, fierce faces threatning war,
Giants of mightie bone, and bould emprise;
Part wield their arms, part cōurb the foaming steed,
single or in array of battle rang'd
Both horse and foot, nor idly mustring stood;
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine
From a fat meddow ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their bootie; scarce with life the shepherds flye,
But call in aid, which makes a bloody fray;
with cruel tournament the squadrons join;
where cattel pastur'd late, now scatter'd lies
with carcasses and arms th' ensanguin'd field
Deserted: others to a citie strong
lay siege, encampt; by batterie, scale, and mine,
Assaulting; others from the wall defend
with dart and jav'lin, stones and sulfurous fire;
on each hand slaughter and gigantic deeds.
In other part the scepter'd haralds call
To council in the citie gates: anon
Grey-headed men and grave, with warriours mixt,
Assemble, and harangues are heard, but soon
in factious opposition, till at last
of middle age one rising, eminent
in wise deport, spake much of right and wrong,
of justice, of religion, truth and peace,
And judgment from above: him old and young
Exploded, and had seiz'd with violent hands,
Had not a cloud descending snatch'd him thence
Unseen amid the throng: so violence
Proceeded, and oppression, and sword-law
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide

Lamenting turn'd full sad ; O what are these,
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fould the sin of him who slew
His brother ; for of whom such massacher
Make they but of their brethren, men of men ?
But who was that just man, whom had not heav'n
Rescu'd, had in his righteousness been lost ?
TO WHOM thus Michael ; these are the product
Of those ill-mated marriages thou sawst :
Where good with bad were matcht, who of themselves
Abhor to join ; and by imprudence mixt,
Produce prodigious births of bodie or mind.
Such were these giants, men of high renown ;
For in those dayes might onely shall be admir'd,
And valour and heroic vertu call'd ;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glorie, and for glorie done
Of triumph, to be styl'd great conquerours,
Patrons of mankind, gods, and sons of gods,
Destroyers rightlier call'd and plagues of men.
Thus fame shall be atchiev'd, renown on earth,
And what most merits fame in silence hid.
But he the seventh from thee, whom thou beheldst
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints : him the most high
Rapt in a balmie cloud with winged steeds
Did, as thou sawst, receive, to walk with God
High in salvation and the climes of bliss,

Exempt from death ; to shew thee what reward
Awaits the good, the rest what punishment ;
Which now direct thine eyes and soon behold.
HE look'd, and saw the face of things quite chang'd,
The brazen throat of war had ceas'd to roar,
And all was turn'd to jollitie and game,
To luxurie and riot, feast and dance,
Marrying or prostituting as befell,
Rape or adulterie, where passing faire
Allur'd them ; thence from cups to civil broiles.
At length a reverend sire among them came,
And of their doings great dislike declar'd,
And testifi'd against their wayes ; he oft
Frequented their assemblies, where so met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison under judgements imminent :
But all in vain : which when he saw he ceas'd
Contending, and remov'd his tents far off ;
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and highth,
Smear'd round with pitch, and in the side a dore
Contriv'd, and of provisions laid in large
For man and beast : when lo a wonder strange !
Of every beast, and bird, and insect small
Came seavens, and pairs, and enter'd in, as taught
Their order : last the sire, and his three sons
With their four wives ; and God made fast the dore
Mean while the south wind rose, and with black wings
Wide hov'ring, all the clouds together drove
From under heav'n ; the hills to their supply
Vapour, and exhalation dusk and moist,
Sent up again ; and now the thick'nd skie

Like a dark ceeling flood ; down rush'd the rain
Impetuous, and continu'd till the earth
No more was seen ; the floating vessel swum
Uplifted ; and secure with beaked prow
Rode tilting o're the waves, all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roul'd ; sea cover'd sea,
sea without shoar ; and in their palaces
where luxurie late reign'd, sea-monsters whelp'd
And stabl'd ; of mankind, so numerous late,
All left, in one small bottom swum imbark't.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation ; thee another flood,
Of tears and sorrow a flood thee also drown'd,
And sunk thee as thy sons ; till gently rear'd
By th' angel, on thy feet thou stoodst at last,
Though comfortless, as when a father mourns
His children, all in view destroy'd at once ;
And scarce to th' angel utterdst thus thy plaint.
O VISIONS ill foreseen ! better had I
Liv'd ignorant of future, so had borne
My part of evil only, each day's lot
Enough to bear ; those now, that were dispenc't
The burd'n of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
with thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his children, evil he may be sure,
which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel
Grievous to bear : but that care now is past,

Man is not whom to warn: those few escap't
Famine and anguish will at last consume
wandring that watrie desert: I had hope
when violence was ceas't, and war on earth,
All would have then gone well, peace would have
with length of happy days the race of man; [crown'd
But I was far deceav'd; for now I see
Peace to corrupt no less than war to waste.
How comes it thus? unfould, celestial guide,
And whether here the race of man will end.
To whom thus Michael. Those whom last thou sawst
in triumph and luxurious wealth, are they
first seen in acts of prowess eminent
And great exploits, but of true vertue void;
who having spilt much blood, and done much waste
subduing nations, and atchiev'd thereby
Fame in the world, high titles, and rich prey,
shall change their course to pleasure, ease, and sloth,
surfet, and lust, till wantonness and pride
raise out of friendship hostile deeds in peace.
The conquer'd also, and enslav'd by war
shall with their freedom lost all vertue lose
And fear of God, from whom their pietie feign'd
in sharp contest of battel found no aid
Against invaders; therefore cool'd in zeal
Thenceforth shall practise how to live secure,
worldlie or dissolute, on what their lords
shall leave them to enjoy; for th' earth shall bear
More then anough, that temperance may be tri'd:
so all shall turn degenerate, all deprav'd,
justice and temperance, truth and faith forgot;
one man except, the only son of light
in a dark age, against example good,
Against allurements, custom, and a world

offended; fearless of reproach and scorn,
or violence, he of their wicked wayes
shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrauth to come
on their impenitence; and shall return
of them derided, but of God observ'd
The one just man alive; by his command
shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst
A world devote to universal rack.
No sooner he with them of man and beast
select for life shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
of heav'n set open on the earth shall powre
Rain day and night, all fountains of the deep
broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills: then shall this mount
of Paradise by might of waves be mov'd
out of his place, push'd by the horned floud,
with all his verdure spoil'd, and trees adrift
Down the great river to the op'ning gulph,
And there take root an island salt and bare,
The haunt of seales and orcs, and sea-mews clang.
To teach thee that God attributes to place
No sanctitie, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold.
HE look'd, and saw the ark hull on the floud,
which now abated, for the clouds were fled,
Driv'n by a keen north-wind, that blowing drie
wrinkl'd the face of deluge, as decal'd;
And the cleer sun on his wide watric glass

Gaz'd hot, and of the fresh wave largely drew,
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stopt
His sluices, as the heav'n his windows shut.
The ark no more now flotes, but seems on ground
Fast on the top of some high mountain fixt.
And now the tops of hills as rocks appear;
With clamor thence the rapid currents drive
Towards the retreating sea their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove sent forth once and again to spie
Green tree or ground whereon his foot may light;
The second time returning, in his bill
An olive leaf he brings, pacific sign:
Anon drie ground appeers, and from his ark
The ancient fire descends with all his train;
Then with uplifted hands, and eyes devout,
Grateful to heav'n, over his head beholds
A dewie cloud, and in the cloud a bow
Conspicuous with three list'd colours gay,
Betok'ning peace from God, and cov'nant new.
Whereat the heart of Adam erst so sad
Greatly rejoic'd, and thus his joy broke forth.
O THOU who future things canst represent
As present, heav'nly instructor, I revive
At this last sight, assur'd that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfet and so just,
That God voutsafes to raise another world
From him, and all his anger to forget,

But say, what mean those colour'd streaks in heav'n,
Distended as the brow of God appeas'd,
or serve they as a flourie verge to bind
The fluid skirts of that same watrie cloud,
Least it again dissolve and shewr the earth?
To whom th' archangel. Dextrously thou aim'st;
so willingly doth God remit his ire,
Though late repenting him of man deprav'd,
Griev'd at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
corrupting each their way; yet those remov'd,
such grace shall one just man find in his sight,
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood, nor let the sea
surpass his bounds, nor rain to drown the world
with man therein or beast; but when he brings
over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look
And call to mind his cov'nant: day and night,
seed time and harvest, heat and hoary frost
shall hold their course, till fire purge all things new,
both heav'n and earth, wherein the just shall dwell.

The End of the eleventh Book.

PARADISE LOST.

BOOK XII.

AS ONE who in his journey bates at noon, [paus'd
Though bent on speed, so here th' archangel
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose;
Then with transition sweet new speech resumes.
THUS thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail; objects divine
Must needs impaire and wearie human sense:
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few;
And while the dread of judgment past remains
Fresh in their minds, fearing the deitie,
With some regard to what is just and right
shall lead their lives, and multiplie apace,
Labouring the soil, and reaping plenteous crop,
corn, wine and oyle; and from the herd or flock,
oft sacrificing bullock, lamb, or kid,
with large wine-off'rings pour'd, and sacred feast,
shall spend their dayes in joy unblam'd, and dwell
Long time in peace by families and tribes
under paternal rule; till one shall rise
of proud ambitious heart, who not content
with fair equalitie, fraternal state,
will arrogate dominion undeserv'd
over his brethren, and quite dispossess
concord and law of nature from the earth,

Hunting (and men, not beasts shall be his game)
with war and hostile snare such as refuse
subjection to his empire tyrannous :
A mighty hunter thence he shall be styl'd
before the Lord, as in despight of heav'n,
or from heav'n claiming second sovrauntie ;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
with him or under him to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurge
boiles out from under ground, the mouth of hell ;
of brick, and of that stuff they cast to build
A citie and towre, whose top may reach to heav'n ;
And get themselves a name, least far dispers't
in foreign lands their memorie be lost
Regardless whether good or evil fame.
But God who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
comes down to see their city, ere the tower
obstruct heav'n towers, and in derision sets
upon their tongues a various spirit to rase
quite out their native language, and instead
To sow a jangling noise of words unknown :
Forthwith a hideous gabble rises loud
among the builders ; each to other calls
not understood, till hoarse, and all in rage,
as mockt they storm ; great laughter was in heav'n
and looking down, to see the hubbub strange
and hear the din ; thus was the building left
ridiculous, and the work confusion nam'd.
WHERE TO thus Adam fatherly displeas'd.

O execrable son so to aspire
Above his brethren, to himself assuming
Authoritie usurpt, from God not giv'n :
He gave us only over beast, fish, fowl
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord; such title to himself
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tower intends
Siege and defiance: wretched man! what food
Will he convey up thither to sustain
Himself and his rash armie, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?
TO WHOM thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational libertie; yet know withall,
Since thy original lapse, true libertie
Is lost, which alwayes with right reason dwells
Twinn'd, and from her hath no dividual being:
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore since he permits
Within himself unworthie powers to reign
Over free reason, God in judgment just
Subjects him from without to violent lords;
Who oft as undeservedly enthrall
His outward freedom: tyrannie must be,
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low

From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex
Deprives them of their outward libertie,
Their inward lost: witness th' irreverent son
Of him who built the ark, who for the shame
Done to his father, heard this heavie curse,
Servant of servants, on his vitious race.
Thus will this latter, as the former world,
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted wayes;
And one peculiar nation to select
From all the rest, of whom to be invoc'd,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship; O that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch liv'd, who scap'd the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! yet him God the most high voutsafes
To call by vision from his father's house,
His kindred and false gods, into a land
Which he will shew him, and from him will raise
A mighty nation, and upon him shew
His benediction so, that in his seed
All nations shall be blest; he straight obeys,
Not knowing to what land, yet firm believes:
I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil
Of chaldaea, passing now the ford
To Haran, after him a cumbrous train

of herds and flocks, and numerous servitude;
Not wandering poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
canaan he now attains, I see his tents
Pitch'd about sechem, and the neighbouring plain
Of moreh; there by promise he receives
Gift to his progenie of all that land;
From Hamath northward to the desert south
(Things by their names I call, though yet unnam'd)
From Hermon east to the great western sea,
Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shoar
Mount carmel; here the double-founted stream
Jordan, true limit eastward; but his sons
shall dwell to senir, that long ridge of hills.
This ponder, that all nations of the earth
shall in his seed be blessed; by that seed
is meant thy great deliverer, who shall bruise
The serpent's head; whereof to thee anon
plainlier shall be reveal'd. This patriarch blest,
whom faithful Abraham due time shall call,
A son, and of his son a grand-child leaves,
Like him in faith, in wisdom, and renown;
The grandchild with twelve sons increast, departs
From canaan, to a land hereafter call'd
Egypt, divided by the river Nile;
see where it flows, disgorging at seven mouths
into the sea: to sojourn in that land
He comes invited by a younger son
in time of dearth, a son whose worthy deeds
raise him to be the second in that realm
of pharao: there he dies, and leaves his race
growing into a nation, and now grown
suspected to a sequent king, who seeks

To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them
Inhospitably, and kills their infant males: [slaves
Till by two brethren (those two brethren call
Moses and Aaron) sent from God to claim
His people from enthrallment, they return
with glory and spoil back to their promis'd land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgements dire;
To blood unshed the rivers must be turn'd,
Frogs, lice and flies must all his palace fill
with loath'd intrusion, and fill all the land;
His cattel must of rot and murren die,
Botches and blaines must all his flesh imboss,
And all his people; thunder mixt with hail,
Hail mixt with fire must rend th' Egyptian skie
And wheel on th' earth, devouring where it rould;
what it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first-born
of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More hard'nd after thaw, till in his rage
Pursuing whom he late dismiss'd, the sea
swallows him with his host, but them lets pass
As on drie land between two cristal walls,
Aw'd by the rod of Moses so to stand
Divided, till his rescu'd gain their shoar;

such wondrous power God to his saint will lend,
Though present in his angel, who shall go
Before them in a cloud, and pillar of fire,
By day a cloud, by night a pillar of fire,
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues :
All night he will pursue, but his approach
Darkness defends between till morning watch ;
Then through the fiery pillar and the cloud
God looking forth will trouble all his host
And craze their chariot wheels : when by command
Moses once more his potent rod extends
Over the sea ; the sea his rod obeys ;
On their imbattell'd ranks the waves return,
And overwhelm their war : the race elect
Safe towards canaan from the shoar advance
Through the wild desert, not the readiest way,
Least entring on the canaanite allarm'd
War terrifie them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude ; for life
To noble and ignoble is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness, there they shall found
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordain'd :
God from the mount of sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets sound
Ordaine them laws ; part such as appertaine
To civil justice, part religious rites
Of sacrifice, informing them, by types
And shadows, of that destin'd seed to bruisse

The serpent, by what means he shall atchieve
 Mankind's deliverance. but the voice of God
 To mortal ear is dreadful; they beseech
 That Moses might report to them his will,
 And terror cease; he grants * what they besought,
 instructed that to God is no access
 without mediator, whose high office now
 Moses in figure beares, to introduce
 one greater, of whose day he shall foretell,
 And all the prophets in their age the times
 of great Messiah shall sing. Thus laws and rites
 establisht, such delight hath God in men
 obedient to his will, that he voutsafes
 among them to set up his tabernacle,
 The holy one with mortal men to dwell:
 By his prescript a sanctuary is fram'd
 of cedar, overlaid with gold, therein
 An ark, and in the ark his testimony,
 The records of his cov'nant, over these
 A mercie-seat of gold between the wings
 of two bright cherubim, before him burn
 seaven lamps as in a zodiac representing
 The heav'nly fires; over the tent a cloud
 shall rest by day, a fierie gleame by night,
 save when they journie, and at length they come,
 conducted by his angel to the land
 Promis'd to Abraham and his seed: the rest
 were long to tell, how many battles fought,
 How many kings destroy'd, and kingdoms won,
 or how the son shall in mid heav'n stand still
 A day entire, and night's due course adjourne,
 Man's voice commanding, sun in Gibeon stand,
 And thou moon in the vale of Aialon,

* 2d Ed. 1st. them their desire.

Till israel overcome; so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall canaan win.
HERE Adam interpos'd. O sent from heav'n,
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true op'ning, and my heart much eas'd,
Erewhile perplext with thoughts what would become
Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favour unmerited by me, who sought
Forbidd'n knowledge by forbidd'n means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on earth
So many and so various laws are giv'n;
So many laws argue so many sins
Among them; how can God with such reside?
TO WHOM thus Michael. Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law giv'n them to evince
Their natural pravitie, by stirring up
Sin against law to fight; that when they see
Law can discover sin, but not remove,
Save by those shadowie expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust, that in such righteousness
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but giv'n

with purpose to resign them in full time
Up to a better cov'nant, disciplin'd
From shadowie types to truth, from flesh to spirit,
From imposition of strict laws, to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of law, his people into canaan lead ;
But Joshua whom the gentiles Jesus call,
His name and office bearing, who shall quell
The adversarie serpent, and bring back
Through the world's wilderneck long wander'd man
Safe to eternal paradise of rest.
Meanwhile they in their earthly canaan plac't
Longtime shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies :
From whom as oft he saves them penitent
By judges first, then under kings ; of whom
The second, both for pietie renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure ; the like shall sing
All prophecie, that of the royal stock
Of David (so I name this king) shall rise
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end.
But first a long succession must ensue,
And his next son for wealth and wisdom fam'd,
The clouded ark of God till then in tents
Wandering, shall in a glorious temple enshrine.

such follow him, as shall be register'd
part good, part bad, of bad the longer scrowle,
whose foul idolatries, and other faults
Heapt to the popular summe, will so incense
God, as to leave them, and expose their land,
Their citie, his temple, and his holy ark
with all his sacred things, a scorn and prey
To that proud citie, whose high walls thou sawst
Left in confusion, Babylon thence call'd.
There in captivitie he lets them dwell
The space of seventie years, then brings them back,
Remembring mercie, and his cov'nant sworn
To David, stablish't as the dayes of heav'n.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of God
They first re-edifie, and for a while
In mean estate live moderate, till grown
In wealth and multitude, factious they grow ;
but first among the priests dissension springs,
Men who attend the altar, and should most
Endeavour peace : their strife pollution brings
Upon the temple itself : at last they seise
The scepter, and regard not David's sons,
Then loose it to a stranger, that the true
Anointed king Messiah might be born
barr'd of his right ; yet at his birth a star
Unseen before in heav'n proclaims him come,
And guides the eastern sages, who enquire
His place to offer incense, myrrh, and gold ;
His place, of birth a solemn angel tells
To simple shepherds, keeping watch by night ;
They gladly thither haste, and by a quire
of Squadron'd angels hear his carol sung.
A virgin is his mother, but his sire

The power of the most high ; he shall ascend
 The throne hereditarie, and bound his reign
 with earth's wide bounds, his glory with the heav'ns.
 HE ceas'd, discerning Adam with such joy
 surcharg'd, as had, like grief, been dew'd in tears,
 without the vent of words, which these he breath'd.

O PROPHEET of glad tidings, finisher
 of utmost hope ! now clear I understand
 what oft my steddier thoughts have searcht in vain,
 why our great expectation should be call'd
 The seed of woman : virgin mother, haile,
 High in the love of heav'n, yet from my loins
 Thou shalt proceed, and from thy womb the son
 of God most high ; so God with man unites.
 Needs must the serpent now his capital bruise
 expect with mortal pain : say where and when
 Their fight, what stroke shall bruise the victor's heel.
 TO WHOM thus Michael. Dream not of their fight,
 As of a duel, or the local wounds
 of head or heel : not therefore joins the son
 Manhood to god-head, with more strength to foil
 Thy enemy ; nor so is overcome
 satan, whose fall from heav'n, a deadlier bruise,
 Disabl'd not to give thee thy death's wound :
 which he, who comes thy saviour, shall recure,
 not by destroying satan, but his works
 in thee and in thy seed : nor can this be,
 But by fulfilling that which thou didst want,
 obedience to the law of God, impos'd
 on penaltie of death, and suffering death,
 The penaltie to thy transgression due,
 And due to theirs which out of thine will grow :
 so onely can high justice rest appaid.
 The law of God exact he shall fulfill

noth by obedience and by love, though love
Alone fulfill the law; thy punishment
He shall endure by coming in the flesh,
To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal works,
For this he shall live hated, be blasphem'd,
seis'd on by force, judg'd, and to death condemn'd
A shameful and accurst, nail'd to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies,
The law that is against thee, and the sins
of all mankind, with him there crucifi'd,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
But soon revives, death over him no power
shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
out of his grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit imbrace
By faith not void of works: this god-like act
Annuls thy doom, the death thou shouldst have dy'd,
in sin for ever lost from life; this act
shall bruise the head of satan, crush his strength
defeating sin and death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the victor's heel,
or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay.

Longer on earth then certain times to appeer
 To his disciples, men who in his life
 still follow'd him; to them shall leave in charge
 To teach all nations what of him they learn'd
 And his salvation, them who shall believe
 Baptizing in the profluent streame, the sign
 of washing them from guilt of sin to life
 pure, and in mind prepar'd, if so befall,
 For death, like that which the redeemer dy'd.
 All nations they shall teach; for from that day
 Not only to the sons of Abraham's loines
 salvation shall be preacht, but to the sons
 of Abraham's faith wherever through the world;
 so in his seed all nations shall be blest.
 Then to the heav'n of heav'ns he shall ascend
 with victory, triumphing through the air
 over his foes and thine; there shall surpise
 The serpent, prince of air, and drag in chains
 Through all his realme, and there confounded leave;
 Then enter into glory, and resume
 His seat at God's right hand, exalted high
 Above all names in heav'n; and thence shall come,
 when this world's dissolution shall be ripe,
 with glory and power to judge both quick and dead;
 To judge th' unfaithful dead, but to reward
 His faithful, and receive them into blis,
 whether in heav'n or earth, for then the earth
 shall all be paradise, far happier place
 Than this of eden, and far happier days.
 SO SPAKE th' archangel Michael, then paus'd,
 As at the world's great period; and our fire
 Replete with joy and wonder thus repli'd.
 O GOODNESS infinite, goodness immense!
 That all this good of evil shall produce,

And evil turn to good; more wonderful
Then that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin
By me done and occasion'd, or rejoice
Much more, that much more good thereof shall spring,
To god more glory, more good-will to men
From god, and over wrauth grace shall abound.
But say, if our deliverer up to heav'n
Must reascend, what will betide the few
His faithful, left among th' unfaithful herd,
The enemies of truth; who then shall guide
His people, who defend? will they not deal
worse with his followers then with him they dealt?
BE sure they will, said th' angel; but from heav'n
He to his own a comforter will send,
The promise of the father, who shall dwell
His spirit within them, and the law of faith
working through love, upon their hearts shall write,
To guide them in all truth, and also arm
with spiritual armour, able to resist
satan's assaults, and quench his fierie darts,
what man can do against them, not afraid,
Though to the death, against such cruelties
with inward consolations recompenc't,
And oft supported so as shall amaze
Their proudest persecuters: for the spirit
pour'd first on his apostles, whom he sends
To evangelize the nations, then on all
baptiz'd, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their lord before them. Thus they win
Great numbers of each nation to receive
with joy the tidings brought from heav'n: at length

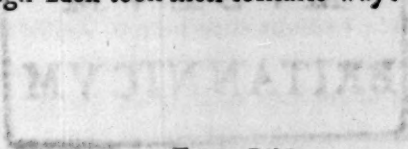
Their ministry perform'd, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
wolves shall succeed for teachers, grievous wolves,
who all the sacred mysteries of heav'n
To their own vile advantages shall turn
of lucre and ambition, and the truth
with superstitions and traditions taint,
Left only in those written records pure,
Though not but by the spirit understood.
Then shall they seek to avail themselves of names,
Places and titles, and with these to join
secular power, though feigning still to act
by spiritual, to themselves appropriating
The spirit of God, promis'd alike and giv'n
To all believers; and from that pretence,
spiritual laws by carnal power shall force
on every conscience; laws which none shall find
Left them inroul'd, or what the spirit within
shall on the heart engrave. what will they then
but force the spirit of grace itself, and bind
His consort libertie; what, but unbuild
His living temples, built by faith to stand,
Their own faith not another's: for on earth
who against faith and conscience can be heard
infallible? yet many will presume:
whence heaveie persecution shall arise
on all who in the worship persevere
of spirit and truth; the rest, far greater part,
will deem in outward rites and specious forms
Religion satisfi'd; truth shall retire
bestuck with slanderous darts, and works of faith
rarely be found: so shall the world go on,
To good malignant, to bad men benign,

under her own weight groaning, till the day
Appeer of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid,
The woman's seed, obscurely then foretold,
Now amplier known thy saviour and thy lord,
Last in the clouds from heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New heav'ns, new earth, ages of endless date
Founded in righteousness and peace and love,
To bring forth fruits joy and eternal bliss.
HE ended; and thus Adam last reply'd.
How soon hath thy prediction, seer blest,
Measur'd this transient world, the race of time,
Till time stand fixt: beyond is all abyss,
Eternitie, whose end no eye can reach.
Greatly instructed I shall hence depart;
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victorie,
And to the faithful death the gate of life;
Taught this by his example whom I now

Acknowledge my redeemer ever blest.
TO WHOM thus also th' angel last repli'd:
This having learnt, thou hast attain'd the sum
of wisdom; hope no higher, though all the stars
Thou knewst by name, and all th' ethereal powers,
All secrets of the deep, all nature's works,
or works of God in heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable, add faith,
Add vertue, patience, temperance, add love,
By name to come call'd charitie, the soul
of all the rest: then wilt thou not be loath
To leave this paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
of speculation; for the hour precise
Exacts our parting hence; and see the guards,
By me encampt on yonder hill, expect
Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round;
we may no longer stay: go, waken eve;
Her also I with gentle dreams have calm'd
Portending good, and all her spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,
chiefly what may concern her faith to know,
The great deliverance by her seed to come
(For by the woman's seed) on all mankind.
That ye may live, which will be many dayes,
both in one faith unanimous though sad,
with cause for evils past, yet much more cheer'd
with meditation on the happie end.
HE ended, and they both descend the hill;

Descended, Adam to the bowre where EVE
Lay sleeping ran before, but found her wak't;
And thus with words not sad she him receav'd.
WHENCE thou returnst, and whither wentst, I know;
FOR God is also in sleep, and dreams advise,
which he hath sent propitious, some great good
Presaging, since with sorrow and hearts distress
wearied I fell asleep: but now lead on;
In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under heav'n, all places thou,
who for my wilful crime art banisht hence.
This further consolation yet secure
I carry hence; though all by me is lost,
such favour I unworthie am voutsaft,
By me the promis'd seed shall all restore.
SO SPAKE our mother EVE, and Adam heard
well pleas'd, but answer'd not; for now too nigh
Th' archangel stood, and from the other hill
To their fixt station, all in bright array
The cherubim descended; on the ground
Gliding meteorous, as ev'ning mist
Ris'n from a river o're the marish glides,
And gathers ground fast at the labourer's heel
Homeward returning. High in front advanc't,
The brandisht sword of God before them blaz'd
Fierce as a comet; which with torrid heat,
And vapour as the Libyan air adust,
began to parch that temperate clime; whereat
in either hand the hastning angel caught
our lingring parents, and to th' eastern gate
led them direct, and down the cliff as fast
To the subjected plain; then disappear'd.

They looking back, all th' eastern side beheld
of paradise, so late their happie seat,
wav'd over by that flaming brand, the gate
with dreadful faces throng'd and fierie armes :
some natural tears they drop'd, but wip'd them soon;
The world was all before them, where to choose
Their place of rest, and providence their guide :
They hand in hand with wandring steps and slow,
Through eden took their solitarie way.



THE END.

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